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THE WARM SPRINGS INDIAN MISSION.

BY MRS. JOSEPH ALTER, WARM SPRINGS, OREGON.

A recent writer gives to our mind a birds-eye view of New Mexico in three words—SUN, SILENCE and ADOBE.

A traveler looking out over our Indian reservation might naturally condense his description of it into an equal number of words—sage brush, sage brush and sage brush, a dreary monotonous stretch of ashy neutral-tinted vegetation, broken only by an occasional clump of junipers. This land the Indians selected years ago on account of its superior hunting and fishing facilities. To-day the game has almost disappeared; they have been defrauded of their fisheries, and now nothing is left to them but this dry, barren land. It seems like the irony of fate to expect them, minus experience, knowledge, tools or helpful surroundings, to build up homes and become self-supporting American citizens. Yet such is the condition of the majority of our Indians where the reservation system is in force.

Captain Pratt of the Carlisle Training school, that staunch practical friend of the Indian, says: "Foreigners coming to our shores are made American citizens because invited, urged and compelled to that consummation by their surroundings. The Indian remains Indian because walled in on reservations and compelled by every force we can apply to remain Indian. Language, savagery and civilization are forced upon us entirely by our environment after birth. If left to the environment of tribes and savagery they will remain tribes and savages. If then we continue to relentlessly consign them to tribal surroundings and carefully guard them in their reservations, we shall not lack material for 'Wild West shows,' which the gaping throngs of great cities may scoff at and the crowned heads of Europe patronize for centuries to come."

As yet only the more desirable reservations have been opened up, which looks as if the civilization of the Indian were second only to the quality of the land. This argues sadly for the poor Indians, who have only sage-brush and rim-rock to offer in exchange for civilization and its benefits. But since the discovery that sage-brush can be practically utilized, the paper mill may prove an "open sesame" to the heretofore impregnable barriers between civilization

and savagery. But let us remember that God rules over all, and whether through the machinations of men, or by whatever means He may allow, the day is fast hastening when we shall all know Him from the least to the greatest, and these helpless sin-darkened ones may claim this covenant as surely as those to whom it was expressly spoken.

Like oases in the desert are the mission stations among the Indians. It is so different from the old hard life where their actions, needs and demands are all measured by the same relentless red-tape rule. Here the word of God touches a responsive chord. The law of love and kindness warms their hearts, and awakens to life, latent seeds of truth slumbering in every savage breast.

The faithful work of missionaries, in years gone by, among our Indians verifies the precious promise that God's word shall not return unto him void. In our little Indian grave-yard is a plain white marble monument, the first of the kind erected there. It is sacred to the memory of one whose life was actuated by the Word he loved so well. The name and memory of William Parker rests upon the people like a benediction. Cut upon the stone is a fac-simile of the medal received by him from the government for services rendered. The pipe and tomahawk are crossed, and below this two hands are clasped, thus indicating peace and friendship, his constant attitude toward the white man. But best of all, his noble life is written indelibly in the hearts of his people. Inasmuch as he was a leader in things temporal and spiritual while upon earth, he still speaks to them, drawing them God-ward. Such a life as his must have been the out-growth of the faithful sowing of the Word by those who perhaps have long since gone to receive the reward of the faithful. Tullux Holliquille, one of our elders, tells how years ago he came to the agency in his blanket and paint. Mrs. Captain Smith, who never lost an opportunity of a good word in season, seated him at the table, and while he ate pointed out the better way—awakening in his breast a desire to forsake the old paths and follow the teachings of this Godly woman. As a result his life received a new bent from that time onward, and now we have in him a noble Christian, one in whom we can safely trust at all times. May the mantle of this faithful consecrated woman rest upon those who succeed her. Much do we need the prayers of God's people, that we may faithfully sow beside all waters as did she. An Indian, speaking of past indifference to the church of which he was a member, said he felt as if he had a great cold on his heart. He spoke better than he knew. We are all subject to these colds when the things of the world get between us and the Son of righteousness; the coldness is apparent not only to ourselves, but to those whom we would lead to the light.

Among the difficulties hard to solve in our mission work, is that of indiscriminate giving to the Indians. The aid they receive from the government tends to foster the spirit of dependence and mendicancy while falling far short of supporting them. The same result is seen in a less degree in those who look to the mission for help. For exceptional cases, viz: the sick, old and blind, we need a reserve fund or supply always at hand. Self reliance is an element of which many of them make little practical use, and yet it will be needed most of all when thrown entirely upon their own resources.

Wisdom, firmness and acumen in no ordinary degree are needed in dealing with them. And while we are pointing them Godward, we want to have them ready to meet the new life that awaits them outside of reservation barriers.

THE WORKER.

BY MRS. R. A. COCKINS, RIXVILLE, OHIO.

[Read before the Muskingum Presbyterial Society, and published by request.]

THE church is God's vineyard; God is the householder and His people are the laborers, to whom the command is given, "Go work to-day in my vineyard." We are taught in the Bible that God expects every redeemed soul to work to save others. "Let him that heareth say come." "Return to thine own house and show how great things God hath done unto thee." "Come ye after Me and I will make you to become fishers of men." "Restore unto me the joy of Thy salvation and uphold me with Thy free spirit." "Then will I teach transgressors thy ways and sinners shall be converted unto Thee." We are not only taught that God expects every believer to work to save others but that we disobey His plain command if we refuse to engage in the great work of the church. There is Christian work ready and waiting for every believer, but it is in that as in every industry, the willing worker is not always able to find his place. There is no one prescribed way in which we must show our love to Jesus. The work for which we are fitted, by nature or education or position, is the work for us to do. God does not ask us to serve Him with gifts we do not possess. There need be no fear that our duties will be too obscure or that our spheres will be too narrow. These will widen with our ability and faithfulness. There is economy in all God's works. There are small spheres of labor to be filled and God has created the man or woman of few talents to fill them. God does not often want a Paul, a John Knox, a Spurgeon or a Moody, but he does always want men and women with faith, and zeal, and willingness to serve Him in whatever way He marks out, and each one, no matter how humble his position, has a work to do. You can do this, another can do that. We can all work for the glory of God, and He will give the increase. If any one will wait on God he will have work given him.

We are told to provoke one another to good works. That is the purpose of our meeting here to-day. One society stimulates another to renewed effort to serve and honor the Master. We ought to be so filled with love that we will be ready to work for one who has done so much for us. Have we any right to call ourselves His followers if we have no delight in doing his work? It is only by the performance of each duty as it comes to us that we will ever rise to a higher plane of Christian living. It has been said that the wise architect watches not the bricks that his journeymen lay but the manner in which he lays them. The spirit which should animate the Christian worker should be the spirit of Christ. Our Saviour when on earth said, "I came not to do my own will but the will of Him that sent me." So he that works for Christ should place himself under the supreme control of his Lord. You must love Him who died for you and live near Him. He knows just what each one has to contend with, how much strength and energy and love and faith you carry to your work. To work, you have need of His grace and guidance. You will make many mistakes, but bring them to Jesus. He will help and not upbraid. He will comfort and at the same time give of His own wherewith to serve Him. The Christian worker must watch all the time to do good. Years may pass without affording an opportunity for some great act of kindness, whereas not a day passes but we may promote the happiness of others and strengthen ourselves in virtue in so

doing. There are situations in life, not a few where the encouraging reception and the look of sympathy bring greater relief to the heart than most beautiful gifts.

It will be admitted by all that the home is a field which will call into exercise all the graces needed in any missionary enterprise. The first duty of woman, be she wife, mother, sister or daughter, is to make the pleasant and happy, well-ordered home. We each have something to do with the home-making. It is blessed work, and what better can we do in the first place than to strive to have the spirit of the Saviour there; yes, to have him a member of the household, to sit at its fireside, to preside at its table, and to give the blessing of His presence to every duty and enjoyment. Having this spirit ourselves our hearts naturally go out towards those who do not enjoy the same blessings. The harvest truly is great but the laborers are few.

"If we cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help those at your door.
If you cannot give your thousands,
You can give the widow's mite,
And the least you give to Jesus
Will be precious in his sight."

The missionary society has done good work, yet if we read what is to be done we feel as though we are not doing half enough. True we cannot all be missionaries to foreign lands, but we can help send them, and when we send them let them have our aid in both temporal and spiritual things. God *can* work without means, yet he does most certainly use means for the accomplishment of His plans. Yes, the missionaries need our prayers, but these must be prefaced with the means to accomplish the work of gathering the sheaves. There are many in this Christian land who throw discouragements in the way of foreign work. Wait, they say, till you convert the home heathen before you trouble yourself about the foreign heathen. A favorite proverb of theirs is, "Charity begins at home," and a favorite text, "Beginning at Jerusalem," although they never read the whole verse. Keen observers tell us, however, that the people who talk thus are usually those who do not even begin at home to do much to save the lost in our own land. Let us, then, in whatever situation in life we are placed, feel that we can do something for Christ. Let us talk about this great work to our neighbors and friends and always hold ourselves in readiness to do what we can for the Master when an opportunity presents itself. Let us work willingly, give as the Lord has prospered us, and remember that promptness in obedience to any of God's calls is always the best. It is true we have many calls of benevolence which demand our aid, but none more weighty than the home and foreign cause, for Christ's last divine command was, "Go ye into all the world and preach the gospel to every creature." But, my dear sisters, in endeavoring to answer this call for reapers let us remember that God has given to each one a very precious sheaf—our own soul. May none of us be of that number who will have to take up that doleful lamentation, "The harvest is past, the summer is ended, and I am not saved," but may it be the memorial of each one of us, pronounced at the close of our life work and transmitted to those who come to the work after us, "She hath done what she could."

Matches and kerosene seem strange mission factors, yet the extent to which they are being imported into China makes an item of considerable interest in the intercourse with Christian countries, and Western ideas flow in with these light-giving articles. No article so humble as not to be of service in God's kingdom.

WHAT MORE CAN OUR MISSIONARY SOCIETIES DO, IN THE COMING YEAR, TO ADVANCE THE CAUSE OF CHRIST?

BY MRS. ISOPHINE M. WILSON.

Read before the Women's Presbyterial Association of Monmouth Presbytery, at Alexis, Ill., March 17, 1882.

UKEWARMNESS of professing Christians must be ranked among the chief hindrances to the evangelization of the world. Very many do not appear to feel any personal responsibility for the salvation of their fellow men at home or abroad. They seem to think that the Saviour's commission.—"Go, disciple all nations," was given to the Apostles and their successors in the gospel ministry only, and that the laity, or membership of the churches generally, have little to do but look on. They are not willing, possibly are not called, to go out as missionaries and consecrate their lives to the direct, personal work of carrying the gospel of salvation to the perishing, in either the home or foreign fields. But that is not all; they do not seem to be ready to any good work. Their influence for good is but little seen in their own congregations or neighborhoods; they make no worthy effort to do what they might in giving moral or material aid to the cause of Christ. They have not a "mind to work," nor a mind to give.

While all this is sadly true, let me ask, which of us is doing all that she might, and that she ought to do, for Him who, "though he was rich, yet for our sakes became poor that we through his poverty might be rich?"

It is said that two-thirds of the members of the church are women, and that they are to-day doing the greater part of the work of the church. Grant this; what then? Are all, or nearly all, the female members of the church actively interested in Christian work? I think not. In how many congregations are the names of all the women to be found on the roll of the missionary society? and of those who are thus enrolled do all manifest a lively interest in its work, attending with a degree of regularity its meetings, and contributing of their means to the measure of their ability?

I believe that all our women *can* be brought into our societies as contributors, or workers in some way.

In order to this, let every society adopt this principle, which I hold to be the true one, that every female communicant is already, by virtue of her membership in the church and her engagement to be the Lord's, a member of the women's missionary society. It is our misfortune that we are sometimes constrained, through custom or for the sake of brevity, to employ terms that are misleading. The phrase 'missionary society', is an example of this kind. Rightly understood it is simply a method of united, organized working for Christ within the church, by the members of the church; not an independent, voluntary association, which one may "join" according to her good pleasure, or may refuse to "join" in all good conscience.

Allow me to say here, parenthetically, that I can think of no good reason why the men of the church may not be organized for Christian work in the same manner. If they were I think there would be comparatively little trouble in raising our "quota," and the secretaries of the Boards would be spared the painful necessity of issuing the many urgent and piteous appeals for help unjustly withheld, which give every earnest Christian the heart-ache. Sisters, may we not find something that we can do along this line in the coming year? If we are "*a*" or "*the* power behind the

throne," let us give the throne a push.

I believe there are a great many congregations in which not one-third [see the statistics,] of the female members are recognized as members of the "Missionary Society." A dozen or two, it may be, of our more zealous sisters meet and form themselves into a "Missionary Society," which, without any such intention on their part, becomes a kind of exclusive guild with which the rest of the female members of the congregation do not feel that they have any dutiful call to unite, and thus become, practically, "outsiders" in too many instances.

For myself, then, I cannot discern any better way to mass our forces against the enemies of truth and righteousness than by adopting, and faithfully carrying out, the principle just stated.

Twice in my experience as a pastor's wife has it been my privilege to assist in organizing, or re-organizing, missionary societies on this basis, with the happy result of interesting every female member of the congregation in the work as a contributing member, and of securing the attendance of a large proportion of them at our regular meetings.

Adopting this plan, I would never invite any one to "join our society," as the phrase is. The first duty of those who in response to the call, meet to organize for systematic work, is to obtain from the church register a complete list of the female members of the congregation, and enter their names on the roll of the society. Then the officers of the association, or district committees, as may be deemed more convenient, should wait upon every member thus enrolled and, in substance, ask her:—How much do you, as a member of the church of Christ, feel able and willing to give to his cause in the work of missions, as a weekly offering, the apostolic rule of giving? A hint to the pastor that a missionary sermon about this time will be helpful, would be sufficient; he will be glad to comply. All must be brought to feel that we are the Lord's, and that it is not optional with us whether we will give or not; and that we assume no new obligations as members of a missionary society; but that we are only trying, in a systematic way, to perform the vows assumed when we confessed Christ and devoted ourselves to his service.

This clearly understood, and promptly acted upon, I believe that the co-operation of every female member of our several congregations could be secured within the coming year.

To the lack of information regarding our aims, and the work we are doing, is chargeable much of the indifference manifested by too many of our sisters in the church. In order to educate and interest them, they must know of our hopes, our plans, and of the work accomplished or in progress. So I would urge that the WOMEN'S MISSIONARY MAGAZINE be sent into every home. If any are too poor, or think they are, to pay the small sum required, the society should see that they have access to the pages of the MAGAZINE in some way, by loan or by paying the subscription price out of a fund provided for that purpose. This will be in the line of home missionary work, and it will be all the more important if there are young persons growing up in those homes who should be educated and inspired with the missionary spirit, to which work our highly prized Women's Missionary Magazine is so admirably adapted. No member of our societies ought to feel that her work in the coming year has been faithfully performed unless every reasonable effort has been made for the attainment of these and such like ends. Were these great practical methods adopted and made effective, by our own and other evangelical churches and societies, the world would behold a consistency and beauty in the church militant that would compel its admiration, and a great ad-

vance would be made toward its evangelization.

Let us strive for a higher consecration of our time, talent and substance to the cause of our Redeemer; not avoiding or waiting for, but seeking out opportunities for doing good, after His blessed example, thus exemplyfying a living working faith that holds on its way, despite all temptations, discouragements and trials, which shall only bring us into closer communion with our divine Leader whose we are, and whom we serve.

STARTIN' A MISSIONARY SOCIETY.

BY MRS. CALEB LARRABEE.

I HAD'NT bin feelin' well for quite a spell, and Caleb allowed what I wanted was a change of vittels, so he hitched up an' took me over to Melissy's —she's my neice—for a week's visit. Well, I hadn't bin there more'n a day or two, when here comes Mrs. Matherson —thats Melissy's minister's wife. She'd come to see if Melissy would go along an' see if they couldn't git up a missionary society, an' nothin' would do them both but I be to go 'long. Well the first house we come to the woman did'nt know much about missionary societies, but after Mrs. Matherson talked awhile she lowed she'd join, an' we went on to the next place. The road was dredful muddy an' there was two or three little boys playin' marble jest at the muddiest place. Mrs. Matherson an' Melissy spoke right pleasant to them, but they jest stared, an' then one yells out "nicker dank," an' one of the others made a rush apast me an' pushed me into the mud over my rubbers, an' the other one shoved Melissy up against the fence, an' her dress ketched on a nail an' tore an' knocked Mrs. Matherson's umbrella out of her hand. Well, we gathered ourselves up an' went on. An' the next place was only a few yards off. We went in after she'd made me acquainted with the woman, Mrs. Matherson told her what we was after. She jest shook her head an' looked kind of solemn like, an' says she, "I don't approve of wimmen runnin' 'round doin' things outside of their spere." An' says Mrs. Matherson, "But don't you think we ought to do somethin' towards tryin' to convert the heathen?" An' says she, "No, not while I have my children to train up" Says she turning to me, "I have three sweet, preshus, little chubs, to take care of, to teach and to train, so that they shall be a credit to themselves an' their friends; shall I neglect their preshus souls to look after the heathen?" An' says I "Speakin' of heathen, you won't have to go far to find them; jest as we was comin' along out there we past three of the dirtist, raggedest little boys I ever seen, an' they was jest a cussin' an' swearin an' they shoved us into the mud, an' then jest hollered an' lafed. I jest wisht I'd come acrost their mother today." Well she jest glared at me, an' jest then Melissy took a dredful spell of coughin', land she jest shook like a leaf, an' Mrs. Matherson got np an' allowed we'd have to be goin' on, land if she didn't take a spell of coughin' too; I never seed anybody shake so in my life I jest pitied her the way she coughed. Well, we went on a good spell an' then we come to a tiptop looking house an' we went in an' my oh my, but it was fixed up nice, brissels carpet, lace curtains, velvet sofa, an' cheers an, everthing jest so. Well, after a bit the woman come in—Mrs. Berwin, Melissy called her—an' Mrs. Matherson told her about the society, an' she looked dred-

ful sorry an' sighed, an' says she "I'd jest love to join; what'll I have to give if I do,' an' says Mrs. Matherson, "There is no rule but we put the monthly dues at fifteen cents. we thought that was so little no one would be kept away for lack of money to give." An' Mrs. Berwin shook her head and says she, "Fifteen cents a month, that is one dollar an' eighty cents a year, I'm afraid I couldn't give that in addition to what we're givin' now; you know we're livin' very savin' now." Well jest then a young girl came runnin' in an' says she "Here's my new hat mother," an' her mother says, "Take it right up stairs this minit, don't you open it." But land, she had it out an' her tongue was jest agoin' "Isn't it a beauty Mrs. Matherson, cost seven dollars, an' it would have bin ten, only mother's cost so much she throwed off three dollars." Well, Mrs. Berwin turned all colors an' I jest allowed that girl would ketch it when we left, but she didn't say nothin' to her then, an' she promised to come to the society. Well, we went to three or four places an' the wimmen said they'd come, an' then Mrs. Matherson allowed we'd only go one more place that day, an' so we went acrost the fields to a right nice lookin' house, and the little girl showed us into the parlor, an' her mother was settin' there sowin' away for dear life, at something or other, it looked like a towel, but she had it jest covered with silk flowers. I jest looked around the room, an' then I knowed what was the matter, an' I wondered at Mrs. Matherson, an' Melissy fur comin' there, but I allow they thought it 'ud be a kind of a change fur her mind. You see the woman was crazy. I seen that jest as soon as I looked 'round the room. Why I don't know as Caleb 'll believe me when I go home an' tell him, but it's true as preachin'; then there was a rollin' pin, yes, a woodin rollin' pin stuck up on the wall an' the poor critter had tied a red bow of ribbon on it, an' here on the other side of the room was an urn pot a settin' on a stand an' it had a yaller ribbon on it, an' there was towels jest stuck on everything, on the mantel an' hangin' on the corners of picters an' if she hadn't took and sowed a row of velvet balls acrost the end of one an' a lot of ribbon on the other end. Why, agin she'd wipe her hands an' face on it onc't the ribbon would be ruined. An' away up in one corner of the ceilin' was a paper umberel, jest sticken as if she'd flung it there in one of her bad spells, an' I allow she had. An' jest right under it settin' in the corner was an old kitchen cheer and she'd painted it white an' streaked it with gilt; it would never be any mortal use agin. An' all strung along the mantel was photographs, I allowed mebbe they was some ones the folks wanted to hide, for there was a piece of white paper in front of every one, but here if that poor criter hadn't went an' jest rammed her fist right through every one of the papers an' you could jest see all the faces most as plain as if the paper wasn't there at all. Well, I was that took up lookin' at all them things that I didn't hear a thing she said till jest as we was comin' out of the room, Mrs. Matherson asked her if she wasn't comin' to the society, an' she sed "no she hadn't time." An as we was goin' down the road, I says to Mrs. Matherson, "Poor soul, I allow her husband don't like to send her to an asylum." An she didn't make me any answer, jest looked kind of miffed like. Dear me, she didn't need to be so techy, jest because the poor soul belonged to her church.

An' I do hope they'll get up a good society for I tell you there ain't none too many of them, an' both home and foreign work keeps a growin' at a dredful rate.

"Take the task he gives you gladly,
Let his work your pleasure be."

Missionary Correspondence.

A SHORT ITINERATING TOUR IN THE MOUNTAINS.

BY MISS CYNTHIA WILSON.

BY previous arrangement, Rev. Holliday's camp and ours met in Patankote on November 13, 1891, and after working there till the 17th we started on our trip into the hills. Brother Holliday kindly superintended the loading of the different camels and let my sister and me start on to visit some of the villages by the way. The first we came to was about three miles on the road. We here visited five places, and had good hearings. At first some of them were sure they could not understand. While eating our lunch Rev. Holliday drove up and we learned they had had much trouble in getting started. The owner of the camels, when he learned we were going into the hills, insisted that six camels instead of five would be required to carry our loads. Knowing it was unnecessary, Mr. Holliday would not yield, and the camel-man gave in, but slyly changed a good one for a diseased one, telling the servants it would die on the trip and he would recover damages.

We found the roads stony, and dust very deep. Three years previous we had made a similar journey with the Caldwells. We were surprised to find how well they remembered us at the second village, and how glad to see us. One old woman, who had lost a husband and son since we last met, wept freely. When told if she repented of sin and accepted God's Word she would be comforted and made happy in Heaven, she touched her forehead and then the ground in their sad significant way, meaning, "If it is my fate, I will." We replied, "It all depends on whether you accept God's message of love or not."

After driving about seven miles we came to a village called Boongal, where, under a large mango tree, by the side of a large tank, we found the Hollidays resting and lunching. Water is a scarce article in these hills, and here was the place we could first be accommodated. The tank had recently been built by one of our late deputy commissioners, and stood on a hill above the road, and a pump for drawing it, after filtering it, stood below the road. The water in the tank looked too filthy for human beings to drink, but we had to use it a day or two until we discovered a cleaner one near the village. But we always boil and filter our water in India. We had carried grain for our two horses and cows, and now only needed grass for them, and some wood for cooking. Our camp arrived in the course of an hour, and all was hurry and bustle to get the tents pitched and settled before night. Here we staid until the 23d, visiting Boongal and other villages that were accessible. Mrs. Holliday kindly took charge of the cooking for us all, which was no light task, where cooking material is so scarce. She also found time to go with us into some of the villages.

In the mountains we find idolatry having full sway, and their hideous stone idols protruding everywhere. We asked a woman here what they worshipped, and she replied, Shib-Deo (Shiva) over there, and pointing to a little girl near, said, "Her father made it." We tried then to show her the folly of worshipping a god made by their own hands. While singing the Ten Commandments in an official's house, we used the Mohammedan word Khuda, instead of Isur, the

Hindoo word for God. A woman sitting before us cried out angrily, "Don't use that word in our Patwarie's house, sing that one about Isur you sang in the other house." So we had to change off.

Here Brother Holliday, who had been having fever before starting out, overworked himself in trying to reach some of the villages, across some stony ravines, and got ill again. One night we had a good rain storm, which cooled the air and laid the dust well for our next stage.

[TO BE CONTINUED NEXT MONTH.]

A DAY WITH THE NEW MISSIONARIES IN INDIA.

BY MRS. E. L. PORTER.

If you are going to spend the day with the new missionaries you will have to be an early riser. The alarm sounds at five and you will just have time to prepare a hasty toilet before "chhota haziri," or "little breakfast," is ready. If you should make your visit a little later, when the hot season comes, you would have to rise between three and four o'clock in the morning. For "chhota haziri" you will be given some nicely poached eggs and a cup of tea and toast, and jam. You will be given toast, not because it is such a dainty dish, but sometimes it is the only way in which the India bread is eatable. After "chhota haziri" you can take your choice of attending prayers with the servants and Christian natives living on the compound, conducted by one of the older missionaries in Hindustani or with the others in English. Perhaps you would prefer the first for its novelty but were you here a long time you would appreciate a service in your mother tongue, especially if you had not yet mastered enough of the Hindustani to understand it. After prayers the eight new missionaries gather in Dr. Martin's drawing-room to take the morning lesson in Urdu. The teacher is a Mohammedan Malvi, a man for whom there have been more prayers offered than perhaps any other native in the Punjab. We think sometimes he is "almost persuaded." Once he asked, seemingly in earnest, if a man could not be a Christian in secret if not openly, but was answered "No."

If he should come a little early you would see him sitting with the rest at prayers, and though he understands but little English, seeming to enjoy the service, and after prayer was over you would hear him teaching his pupils the Lord's prayer in Urdu.

The first thing in recitation comes the drill on the difficult sounds, "hard r" and "soft r" "ain" and "gain" etc.

Then comes reading and conversation, and drilling on difficult words. If your visit was on Saturday you would hear each member of the class attempting to give a history of the preceding day's doings in Urdn, as Saturday is given up exclusively to conversation. At ten o'clock the Malvi leaves and the members of the class scatter off to their rooms and then a Munshi comes and reads for an hour with each division of two. The present Munshi is as dull and stupid as you can imagine, and has no comparison with the Malvi as a teacher, but he is the best that can be secured for the present.

Breakfast is at twelve and while the new missionaries are at work on the lesson for the next day perhaps you would enjoy a peep at the Girls' Boarding School, which is under Miss McCahon's care. It is an interesting sight to watch those seventy girls gathered in groups around their teachers, all working hard at their lessons. Some are studying the Shorter Catechism, some are studying lessons in the Bible, others

are being taught to sew, and they take their turns at preparing the meals. When the heat of the day is over you will enjoy a drive about the city. As you drive toward the city from the Mission Compound you will pass the small-pox shrine, where last Sabbath the people came to offer gifts to the gods for preservation from the plague. Turning a little to the left you will see the native church and city Boy's School, where over three hundred heathen boys are gathered for instruction under the supervision of Dr. Martin. A drive of three miles beyond the city will bring you to the buildings of the Christain Training Institute and Seminary.

At one of the little bridges on that road you will be shown the spot where Mr. and Mrs. Hunter were killed during the mutiny. Coming back through the city by another route you will see the Memorial Hospital building standing near the old fort. Coming through the crowded grain market, where the grain merchants are sitting each beside his pile of grain, and the poor coolies are staggering under heavy loads, or pulling beside a buffalo in a cart, suddenly you hear a bell sounding out sharp and clear like a church bell at home, and you wonder if that can be a bell calling worshippers to prayer. Yes, it is a call to prayer, but they are the worshippers of the sacred ox. If you drive up that street to the left you will find a beautiful marble temple crowded with those who have come to pray before the image of the sacred ox, or before some of the numerous idols that are carved upon the pillars of the temple. As you drive home you may catch a glimpse of where the Hindoos are burning the bodies of their dead.

After dinner is over and the lamps are lighted you can spend the evening in talking and singing, for the sweet-toned "Estey" has found its way to India, and those who desire to keep their eye-sight in India, will not attempt to study "the character" in which the Urdu language is written by lamp-light.

If you visit the new missionaries next year you will find them scattered in different stations at different kinds of work, and perhaps others will be wearing the title, "The New Missionaries."

BOARDING SCHOOL LIFE IN EGYPT.

Would you like to take a peep at boarding-school life as it is enjoyed by girls in Egypt?

I know what pictures many of you recall at the mention of the word boarding-school—pictures of term openings, of draymen with trunks, of disarranged rooms which soon become models of neatness and taste, of the "new girl" afraid of breaking rules, of stolen parties after "lights," of Saturday strolls in the woods, etc., etc. Then too, you remember the dear old social prayer-meeting, the Sabbath service, and the kind helpful talks with teacher or friend. Some of these pictures may find companion pieces among the sketches we may be able to give; but some of our Egyptian pictures must stand alone, and will, I think, serve the purpose of making you more grateful to God for your superior privileges.

Our girls arrive here at the beginning of a term by ones, twos and threes, each with her clothing and other possessions tied up in a bandana handkerchief or piece of thin muslin. On repairing to the dormitories each girl's belongings are placed in the half of a bureau drawer assigned to her, her bag for brush and comb is hung up, and she is settled for the term. Very small girls, some of

them not more than six years of age, have large girls appointed to take care of them.

Had you been here this Saturday morning at six o'clock you would have found all the girls up and at work. Before seven o'clock mattresses and comforts were all out for a good airing and sunning. In the wash-house a number of larger girls were seated on the ground around queer shallow tubs washing the articles between their hands. Three of the larger girls were in the bake-room, making up bread in huge earthen bowls which stood in front of them on the floor, each filled with the then well-kneaded dough, for you must know that the girls had then been beating and kneading the dough nearly an hour and a half, and were about ready to pinch it off in small loaves to be set to rise. I fear you would not recommend these girls as bakers, for each one's dress was smeared from top to bottom with the thin dough. In the same room were circular boards about three feet in diameter raised a foot or more from the ground, on each of which was a heap of wheat with six or eight small girls seated around it diligently picking and drawing into baskets, or more convenient laps, ready to be taken to the mill for grinding.

Two hours later when they had breakfasted you might have seen an army of girls with their brushes sweeping the dormitories, corridors and verandas. By this time the bread—sixty pans of it, and from four to six loaves in a pan—was set out on the ground in the sunshine to rise. Girls were sitting about to keep off the birds, some of them taking their breakfast of bread dipped in thin molasses and others talking, and you will not be surprised to know that a few enterprising birds as well as scores of flies were meanwhile improving their opportunities among the unbaked loaves. The clothes, too, were now hanging out to dry. After this, girls appointed to that work cleaned fish for the Sabbath dinner, while others scrubbed the kitchen, and still others folded clothes and laid them out for distribution. Then the older girls had their weekly bath and the younger ones, who had enjoyed the same luxury earlier in the week, played or studied.

To-morrow our girls will breakfast at seven and at nine will go two and two to the college chapel to church service. Here they sit in the front seats with a curtain of red calico drawn between them and the boys of the college. Though the day be warm they will all have shawls on their heads, and such a sight! Brown shawls, blue shawls, red shawls, plaid shawls, and shawls which may once have boasted a color. Many of the girls who are able find all the readings and references in their Bibles, and seem to enjoy the service, and we trust that a number of them have given their hearts to Him whom they hear preached.

In the afternoon the girls, large and small, may be seen sitting on pieces of matting in the lower hall, the former reading and the latter being instructed by one of the teachers. Later they have Sabbath-school, and in the evening the larger ones read, and the little ones, seated in three rows on the sitting-room floor, have a story read them with some religious teaching. When the summons comes for evening prayers some little ones have to be waked up, for Egyptian girls, like children in America, are easily enticed to dreamland. Prayers over, they go to their dormitories, where they are soon in bed, but not without their private devotions. Should a new girl retire without prayer she is soon brought to a knowledge of her duty by the girls calling out to her to pray.

When Monday morning comes every girl is up bright and early to do, before breakfast, her sweeping, cleaning, or whatever may fall to her lot for that week. After breakfast girls may be seen

walking back and forth through the halls or in the backyard studying their lessons for the day in a loud voice. When the chapel bell rings, work, play and study are laid aside, and all go for morning prayers. After prayers the girls go to their various classes better prepared, I think, for their Monday's lessons than girls in our boarding-schools at home usually are. The forenoon is spent with lessons, and the afternoon, after forty-five minutes writing, is devoted to sewing, both plain and fancy.

Tuesday afternoon the weekly prayer-meeting is held. A subject is announced some days before, and the older girls prepare to speak on it, and many of them lead in prayer.

Thus the girls are trained for work among less fortunate friends in their villages, where they do much good in improving their homes and home life, and are often the means of bringing others to the knowledge of Christ.

LETTER FROM EGYPT.

M. J. MC KOWN.

DEAR FRIENDS:—Our News Budget is rather a large one this month, but as every bit of it is interesting we do not like to leave out any part. We will just ask the Magazine to pack in closer type and if possible give place for all.

Miss M. J. McKown, of Asyoot, Egypt, includes this in a private letter accompanying her package—"As I write the booming cannon is ushering in Ramadan, the great Mohammedan fast. Poor deluded people, they have nothing but this fast and their few works of merit upon which to depend for salvation. From the time that one can distinguish a black thread from a white one in the morning, until sunset in the evening, not a drop of water or a particle of anything can be taken into the mouth; they cannot even swallow their saliva. It is now the bean harvest and the fast is terrible on the poor laborers."

Two members of the Asyoot congregation died last month. The older one, Areef Caldis, was about forty-five years of age. He became totally blind in early childhood. When a youth he committed to memory the Psalms and some other parts of the Scriptures, and afterwards taught the same in the Coptic school. But as these Scriptures were in the Coptic language, neither he nor his pupils could understand them. Soon after our mission was begun in Asyoot he came to us and learned to read his own language by means of the embossed type. He received the Word gladly and in a very short time made a public profession of his faith, and was received into the evangelical church. He became a colporteur, and, although he was entirely blind, he could find his way alone through the crowded, unpaved and very crooked streets to any part of the town. He was highly esteemed for his piety, and in his later years he was made a deacon and the treasurer of the church. His wife, Melika, learned to read, also, and has been a faithful Bible woman for nineteen years. His mind was clear and his faith steadfast to the end, and he passed away in the full assurance that he was entering into eternal glory.

The younger one, Mrs. Bessie Culta, was only about twenty, and was the daughter of one of our elders. She was well brought up at home, and was beloved by teachers and schoolmates. She became a wife when only fourteen, and, although we regretted such an early marriage, yet her husband was very kind

to her, and her home was a very happy one. Bessie was very pleasing, both in person and manners, and, while she was modest and retiring in disposition, she was ever ready to take part in missionary society or congregational duties. When her younger son was only six months old she had a severe hemorrhage, and it was then discovered that consumption was preying upon her lungs. Our skillful, kind physician, Dr. Henry, did all he could for her, and he was faithfully aided by her relatives, but the relentless disease made rapid progress and in four months she passed away. During her illness she was exceedingly cheerful, and frequently spoke of her approaching death with calmness and submission. Doubtless her mother heart yearned over her two little sons, who were to lose her sympathy and loving care, but no murmur escaped her lips. A few minutes before she died her father said, "Bessie, can you think of any of the Saviour's words to you?" She smiled and said, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" "Him that cometh unto me I will in no wise cast out;" "The blood of Jesus Christ, His Son, cleanseth from all sin." Her last moments were very peaceful. We have no doubt that Caldis and Bessie were of God's chosen ones, and we rejoice in thinking that they are now in the realms of eternal happiness. There were some circumstances attending the death of these friends which greatly encouraged us. In three week after Caldis' death, Melika, contrary to custom, came out to church and resumed her Bible work the next day. Bessie's mother observed the customary mourning only one week, and her daughter, Doosie, returned to her duties in the school after a fortnight.

LETTER FROM INDIA.

From India Dr. S. E. Johnson writes:

DEAR FRIENDS.—This is my month for writing and I will give a few lines about our work at Bhera, where we spent nineteen days in February.

Bhera, the present terminus of the Saltbranch railroad, situated on the left bank of the river Jhelum, is the largest and most populous city of Shahpur district and is eighty miles southwest of Jhelum. It is a flourishing commercial town of twenty thousand, of which half are Mohammedans and the remainder Hindus. The city has had a brick wall around it, though at present it is broken down in many places. It is a drive of a good two miles right around the city, into which eight fine gates open.

Shahpur district is very barren, full of jungle and wastes. Bhera, till a few years ago, when the railroad visited it, was like a city in the wilderness, separated and isolated from centers of influence and education. This lack of intercourse with the outside world has made Bhera clannish and selfish. However, these people are rather intelligent, and some of them very rich, and all agree together in their dislike for missionaries. Mr. Scott started mission work in Bhera in 1884, and Miss Anderson told me when she first visited Bhera the street boys molested her by throwing stones and mud. Patterson (a native preacher) and his wife were sent to Bhera to work there, and in time Simly Patterson was employed as zenana worker. Mr. Scott tried to buy land for building but so bitter was the opposition to Christians coming in that he did not succeed till 1890, and then only through a friendly Hindu who bought the land first in his own name and then sold it to our mission. On this land Mr. Scott built the

church. This Hindu is a teacher in the government school at Bhera. He told me that he and his family received much kindness from missionaries in his own town, and he likes to show his gratitude by helping us in return.

Our Bhera church is a nice building. Its right wing was set apart as a reading room, where religious papers and books are kept for beginners, and Patterson has charge of it. The left wing was very kindly lent us by Mr. Scott for medical work, and for the last twelve months we have used it as a dispensary. Two thousand, nine hundred and fifty-six women and children received medical aid from the dispensary, and in the church hall, which we used as a waiting room for women, every effort was made to reach them with the Saviour's message.

Last year when our Hindu friend heard we were trying to get land for the assistants' house, he again came to our help and bought for us a piece of land lying in front of the church building and we have our house on it now, but have not yet succeeded in getting land for the missionary officers. You will see it is no easy matter for Christians to buy land or rent a house at Bhera. Lying at the back of our church building and quite close to it is our new dispensary, which used to be a government distillery, but last year the distillery was closed by the government and the place ordered to be sold. Knowing the building would make a good dispensary I offered to buy it for that purpose, and the Deputy Commissioner set $400 as the price, but we were prevented from buying it by parties (Bheraites) who had their houses quite close to the old distillery (and perhaps loved it, too) and therefore claimed the right by pre-emption, and one man actually offered $1,600 for the place, but the Deputy Commissioner and Commissioner again favored us by allowing us to hold the place on ten years lease, paying a nominal rent of $4 a year for it. The property came into our possession last December. Since then we have changed it all over till it has neither the look nor smell of a distillery. A few hundred rupees fitted it up admirably for our present need, and next week we hope to open the new dispensary where both bodies and souls will receive kind treatment and not be destroyed.

Our medical work at Bhera, though considered philanthropical, was once attacked by the enemies. The attack was quite novel in character. Some vile creature in the service of the devil circulated the report that Miss Morgan, my European assistant, is a *man* in woman's clothes. She is an English woman, tall, wears *short* hair, plain dresses straight up and down, no flounces, no frills, quite independent, knows what she is about, but most gentle, quiet and inoffensive in manner. The effect of that report was marvelous. Miss Morgan lost almost all her out patients; from sixty a day the number fell to ten, and those were only helpless *babies* whom the man doctor, in disguise, could not hurt. If *short* hair did all that mischief, ladies, beware.

Of course my assistant was awfully discouraged, but, like a brave soldier, she was going to live down all that prejudice and conquer, and she did. Truth takes root slowly but surely, and lives forever; lies spread like wild-fire, but since it carries fire in its own bosom it requires only time for self destruction. To-day Miss Morgan is respected by the majority of Bhera people. Her dispensary is visited by women from all classes and castes, and whenever a difficult case comes off in the city Miss Morgan is the one to fly to for help, both by the rich and poor, and her good influence is not limited to the walled city of Bhera only, but many in the villages bless the doctor, Miss Sahiba, for kindness to the sick. Patterson, our Christian preacher, says that when he was preaching one day at a village near Bhera, a

rich farmer came up to him and invited him to eat a meal. Patterson was surprised and asked why he was so kindly treated. The man said, "Our daughter went to your doctor, Miss Sahiba, for treatment, and was cured, and we are very grateful," and so are we, and give thanks to God who has given [us] the victory. S. E. JOHNSON, Jhelum.

Malak Den Dass, a rich contractor in Bhera, gave Miss Morgan 50 Rs. last month to use for the *poor* patients under her care.

NOTES FROM THE IBIS.

BY MRS. HENRETTA L. HARVEY.

We have now been four months in the Ibis on the river Nile and have visited many interesting places; interesting to many on account of the great ruins and monuments telling of those who lived and died ages ago, but to us on account of the "living stones" which we find among the brick and dust of those towns and villages, "epistles, known and read of all men." Two days ago we were at Aboo Hennes where we have a congregation of forty-seven members. We reached the landing about sunset. Mr. Harvey went up to the town and found them assembled for their evening meeting. He reported a good audience and a service appointed for the next afternoon and one in a village an hour off for the next evening. We went up the next afternoon a little before the time for service. They have a pretty good church building, but they have adhered strictly to the eastern custom of having no windows in the lower story. The walls for about sixteen feet up are blank and then there are six windows about three feet by two. The floor is not paved, and the soil is such that they say sweeping does it no good.

The women are unusually intelligent and nearly all of the members can read. They listened very attentively during service. There were four infants baptized, and I noticed that the men came into the women's part of the church for the little ones instead of having them handed in as is usually done. The people all look dirty and many of them really seem filthy, but when we think of the dust in which they must live, and that all the water used is carried on their own heads, we are not at all surprised and can only pity them. We are glad that God does not judge from the outward appearance. After we had talked a few minutes to the women and men we mounted our donkeys and rode for nearly an hour to where we were to take supper. We had been told at noon that the supper was ready but there had been some mistake, for we had to wait half an hour and the bread was brought from the oven to the table. But the supper was very good and the chicken none the worse for having to be eaten with our fingers. We had about ten minutes to walk to the school-house where we were to have communion service. We had only a few minutes before the service began. I asked how many of the women could read, and one of them answered, "All of us." I said, "All of you?" and then I counted twenty-four when she said, "Only those of us who are members of the church." I talked to them about trying to teach others, and they each promised to try to teach at least one to read during the year. To see these women sitting there with their faces almost covered, one would think they knew nothing, but some of them were drinking in the gospel with their whole hearts, and I heard several of them repeat the passages as

they were quoted. Last night we were at Rhoda where we have a few members, but they have never succeeded in securing a church building. To get to the room where the men sat all had to pass through the cow stable, and this (the stable) was the only place for the women among us to sit. They had brought in three chairs for us, but the native women and girls sat on the floor between us and the big buffalo cow which stood not very quietly in the opposite corner, and in a room adjoining were several other cows and two donkeys. How many of these poor people will rise up in judgment and condemn those who have handsome, comfortable churches to attend, and yet let a trifling excuse keep them from joining with the people of God in His service? We walked out in the moonlight to see the lot on which they expect to build a church. They have carried a few thousand sun-dried bricks to the lot and expect to begin work on the building soon.

We have just reached Aboo Kaakas. The church here is in a prosperous state. Two elders and two deacons have been ordained and at the last communion twenty-six persons were received into the church, making now ninety-six members. They have decided to call the licentiate who is preaching for them this quarter. The house in which they have been holding their services is quite too small to accommodate all who wish to attend.

Not only the workers in the field, but also those who contribute of their means to carry on the work, have great reason to be encouraged because so many desire to hear the word of God.

LETTER FROM INDIA.

ROSA L. WILSON, GURDASPUR, INDIA.

We are now encamped on the soldiers' camping ground, near the Bias River, nine miles from Gurdaspur. We counted fourteen villages within three miles of us. In the nearest one a Christian family lives.

In the morning we worked in two villages, and in the evening visited another and afterward went to the river, which is about one-half mile north and east of us. We saw four alligators lying along the edge of the sand on the opposite bank, and three others with their heads and part of their bodies out of the water. They looked like light drift wood, the end forked, and this was the mouth.

The sun is very hot during the day. The heathen seldom seat us in their houses; but to-day a Mohammedan woman placed a low bed and cloth over it in her cool room and seated us, and then sat down beside us, and many others came to listen to the Word. She was very sad, for her husband had left her and three children and gone off a long distance as a religious beggar. She said many pleaded with him not to go, but of no avail. She and another woman insisted on us spending the day, saying, "We will feed you and give you everything you need."

Near Gurdaspur and many other places the crops will be very short, as we have had only a little rain. One day a Mohammedan woman said to us, "I don't know what God is doing these days that He don't send rain." We rebuked her for her rude speech. Many asked if we could not tell from our books when it would rain. Another remarked, "You are very good people; you pray for rain, and God will hear you." One day a snake charmer appeared among our listeners; she had her snake in an

earthen vessel in a basket on her head, and, as she flung it out, I jumped. An old woman, who had the toothache, gave her some grain and asked her to charm away the worm in her tooth. She waved the grain in a vessel before her and said over an incantation and prescribed some medicine to use. We asked her, "Did she cure your toothache?" "No," she replied. We said, "Well that is the way you lose your grain and get deceived." Another woman told us her son was possessed with an evil spirit and these charmers worked incantations, and, while they were doing it, he died.

We cull briefly from a pleasant letter by Miss Jessie Hogg:

"In school things move along without much to mark one week from another, save the number of interruptions, which have been unusually large this term. Much sickness has prevailed, both among teachers and pupils for some time, as influenza has been making us another visit. It has been a very great comfort to have Dr. Henry so near at hand during the trying time, and thereby we have been saved much anxiety."

I think we can all understand the effort required to write even a brief letter, when we consider the amount of work that Miss Hogg has upon her young shoulders.

The ladies had a most enjoyable presbyterial missionary meeting at Gujranwala in March. Delegates, both native and foreign, representing the five local societies, and other missionaries, were present. All were entertained by the residing missionaries, tents being provided for the native women. The meetings were held in the young ladies' house. All this was strange and interesting to some of the delegates, who had never attended such a meeting. One, in reporting to her local society, said, "When the society meets with us we'll entertain that way, too."

The society is now fully organized and all proceedings carried on in regular order. All is in Hindustani. A committee was appointed to translate the constitution into Hindustani and Punjabi. The subject of Thank Offerings was discussed and explained. It was decided that each local society should pay at least one-tenth of its contributions to the Presbyterial treasury, the remainder to be used as the members see fit. Miss Corbett's paper on "How to interest the village women in mission work," was of particular interest, and the conference which followed brought out many helpful suggestions and showed an awakening interest among the native Christians. One suggested the teaching of Bible verses to heathen neighbors. This may seem a little thing in a land of Bibles, but it is not so here, where many cannot read and have learned but a few passages. Another proposed teaching others to pray. Those who have frequently been requested, "Teach us to pray," understand the necessity of this, and rejoice to see the native Christians willing to help one another.

The mission work in the villages is opening up rapidly, and it is gratifying to see the interest manifested by our Christian women in the missionary society work. SUSIE A. YOUNG, Zafarwal.

When Mrs. Armstrong, laboring among the Telugus, sought a winding-sheet for a dead woman, she was asked: "Was she a saint or a sinner?" The question meant was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindoos if there was anything on which they agreed, he said, "Yes, we all believe in the sanctity of the cow and the depravity of woman."

Young People's Department.

THE MORMON MISSION.

BY E. L. C., ALLEGHENY, PA.

IN one of the fairest and richest territories of our land, an iniquity has steadily grown through sixty years of dishonor to our country; "has grown faster than the nation itself," notwithstanding the opposition it has everywhere awakened. This political religious system has maintained its existence in defiance of the government, and of the moral and religious sentiment of the age. No system has a more complete organization for its purposes than the Mormon church. This church has sent out from Utah an average of one hundred and thirty missionaries each year for the past twenty years. The Mormons have flourishing mission stations in Alabama and Tennessee. Perhaps nowhere do they reap a greater harvest of converts than among the poor whites of the Southern States. In the far West and great Northwest there is no state or territory free from Mormonism. Importations from foreign countries are made each year, and, as it has been tersely put "Mormonism is being fed through Castle Garden, while it is being fought in Utah." Brigham Young, John Taylor and Heber Kimball, the leaders of a few years ago whose voices were loud in the defiance of our government, are dead. All the powerful leaders are dead. "The Mormons are substantially without a head." Most of the Christian churches now have teachers and missionaries in Utah. It is but 18 years since the Presbyterian church sent its first missionary there. Now they have eighteen ministers, sixteen churches and 460 members, and large schools. It has been slow and costly work, and very discouraging compared with other western fields. These missionary workers are a brave and devoted band. They have preached the gospel, and made their way slowly into all parts of the territory. "Their efforts have been so successful that no girl they have ever taught has become the wife of a polygamist. And every boy they have taught is ashamed of and disgusted with the whole system." Old things are passing away, and new things and better ideas are coming in, and all these are largely due to the labors of the missionaries. And it is to Ex-Senator Edmunds, of Vermont, that Mormonism owes its declining influence politically. "Before he undertook his crusade, laws passed for the suppression of polygamy had proved unavailing. Troops could not crush it out; United States courts were powerless, for juries would not convict." In the session of 1882 Senator Edmunds introduced his bill in the Senate. Its principal clause enacted that, "every person who has a husband or wife living, and who hereafter marries another, is guilty of polygamy, and shall be punished by a fine of not more than five hundred dollars and by imprisonment for a term of not more than five years." From that day to this there have been Mormons who have endeavored to evade it.

In 1890 the President of the Mormon church forbade the marriage of more than one wife. The public school system of Utah, until recently, was entirely under the control of the Mormons. Christian denominations feel that school work is as important as church work there—for it is in the school that we can best reach the children. Perhaps some of our young people do not know that our

church is about to begin work in Salt Lake City. The Presbytery of Colorado, being convinced that work ought to be undertaken in Utah, presented the subject to the Boards of Home Missions and Church Extension. After consultation, these Boards united with the Presbytery of Colorado in asking the Women's Board to undertake the work. The Women's Board agreed to pledge the support of a minister, to be appointed by the Board of Home Missions, and to erect suitable buildings when the appropriate time would come. It is to be regretted that such a person as they desire to undertake the work has not been secured. This new work was presented to the late General Missionary Convention. Let us all do our part in carrying forward this great and noble work, which has been undertaken by the women of our church. "The Gospel of Christ is the mightiest lever for the redemption of this people.

AN INCIDENT IN MORMON WORK.

From *Home and Abroad.*

Rev. G. W. Martin, *Manti*:—A most distressing sickness seized a lady who had been for years an occasional attendant at the Presbyterian church. She had shown some concern lately and began to inquire. She was born a Mormon and grew up in that training; hence many obstacles were in the way of inquiry. All her brothers and sisters are yet in the Mormon fold. Our people stood by her and her family in the sickness, doing all in their power to relieve. But her Mormon relatives came in, bringing "the elders" to pray and anoint her with oil time and again; no help came from that or from the physicians, and she died in utmost agony and distraction.

Her wish was known to be that she should be buried from their own pleasant home; and that was the desire of her husband and oldest son. But Mormon friends insisted that she *must* be buried from the tabernacle; and thither they took her body, dressed in "endowment" clothes, though she had renounced the ideas for which they stand years ago. Her husband and she had gone through "the Endowment House" twenty years ago. Mormons believe that such must be buried in clothes of peculiar make and appearance in order to come forth in the first resurrection. Hence the eagerness of this woman's relatives.

The husband desired me to be present at the funeral. His wishes were so far regarded that the "bishop" asked me to come to the stand and speak. After reading a suitable selection from the Bible, I spoke to the living of "Running the Christian race," from Hebrews xii., 1, 2, giving a full sermon. The audience was large and attentive, and the opportunity one not often had in these parts. Mormon speakers followed, making their customary allusions to the sister having on "her wedding garments" (endowments), which were displayed at full length b removing the casket lid. But some who were acquainted with the real state of affairs saw the transparency of such folly. They knew that the woman had long preferred to hear of salvation through a crucified and risen Christ rather than to hang her hopes on such flummeries.

The case brought to sight Mormon superstitions in all their idolatrous meanings. It showed the hold which "ordinances" have on the public mind, the desire to make capital for the so-called church, and also the grasping in every direction for help of some kind when the soul is not resting on the Rock Christ Jesus.

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1. What is Mormonism? It is a political religious system that has intrenched itself in one of the fairest and richest territories of our land, where it has been in existence for more than 30 years.

2. What territory is a synonym for Mormonism?

UTAH.

3. What is its size and population? It is almost as large as the four middle states, and contains about 185,000 inhabitants.

4. What city is the seat of government? Salt Lake City.

5. What is the population of the city? About 25 000.

6. What are the most noted public buildings in the city? The Endowment House, Assembly Hall, the Tabernacle and the new Temple, begun 30 years ago. It has already cost $3,000,000, and will seat from 12,000 to 15,000 people.

7. What proportion of the inhabitants of the city and territory are Mormons? Probably three-fourths of the population of the city, and two thirds of the entire population of the territory.

8. When and where was the Mormon church organized? April, 1830, in Manchester, N. Y.

9. Who are especially distinguished as being its founders? Joseph Smith and Sidney Rigdon.

10 What is the numerical strength of the Mormons according to late reports? In Utah a membership of about 122,000, Arizona of over 4,000, Idaho of about 10,000, and in Colorado about 2,500.

11. What is the aim of the Mormon

leaders? To control the United States government.

12. What does the Mormon President demand of the people? Strict obedience; and their religion makes disobedience to their President a mortal sin.

13. How have the Mormons gained possession of vast tracts of land in the West? When their President hears of a very desirable tract of country, he orders a number of families to occupy and hold it for the Mormon church.

14. How do the Mormons induce foreigners to come to America? By offering to pay their expenses.

15. What is the only remedy for the errors of Mormonism? The gospel of Jesus Christ.

16. What is the duty of Christians to the Mormons? To build churches, and send missionaries to them.

17. Who first attempted to start a Sabbath-school in Salt Lake City? Dr. Robinson, a Congregationalist.

18. How was he treated? He was murdered.

19. What denomination was the first to establish itself permanently in Utah, and in what order have others followed? Episcopalians, Methodists, Presbyterians, Congregationalists and Baptists.

THANK-OFFERING EXERCISE.

[This exercise was given by the McCrory Missionary Society, Pittsburgh, Pa., at the Thank-offering service. Sent to the Magazine hoping it may be as profitably used by other societies.]

In this conversation the leader was dressed in an old colonial costume representing the United States, the others in costumes of the countries they represented. The Persian, Hindoo and Turkish women were seated on rugs; native style, the rest stood. The leader went on the platform first and as each of the others came she gave the salutation of her country. Little cups of tea(?) were passed to relieve the stiffness and the leader in speaking addressed those in costume and they in turn addressed her. The last three who spoke, the Brazilian, Japanese and Egyptian women, turned directly to the audience when making their appeal for help. We secured some of our dresses from the costumer; others were made up from descriptions, the rest were real native costumes obtained from missionaries.

TEN CENTS AT WORK.

Leader.—"My dear sisters, as the representative of the Christian people of these United States, I offer you this book (offering to one standing near, a Bible) which will be as a "lamp to your feet and a light to your path." (Holding in the hand a small basket containing money) I also hold in my hand a thank-offering to assist in the work of spreading the gospel among the suffering women of your countries."

All.—"What is a thank-offering."

Leader.—A few years ago the women of our church realizing that God had blessed them far beyond their deserts, determined to offer unto Him a special gift as an expression of their gratitude. For this purpose almost six thousand dollars were raised, used for the advancement of Christ's work among women. Last year the amount reached more than eight thousand dollars, applied to same object, remembering that Jesus said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." I see here quite a number of coins, but there are so many *dimes* that the thank-offering will help but little.

Persia.—Why, in Persia ten cents will buy six S. S. Quarterlies!

Brazil—It will print twenty pages of tracts in Brazil.

Egypt.—In Egypt ten cents will pay for a day's labor in building a church.

Syria.—It will pay the expenses of a scholar for a day, or of a day scholar for a whole week in my country!

Egypt.—A missionary can be supplied

in our land with a good meal for ten cents.

China.—In China a dime will pay for a bundle of tracts to distribute among the natives; or pay the salary of a Bible woman or school teacher for a day.

Turkey.—A teacher in a mountain village school can be supported for a *week* for ten cents iu Turkey.

Japan.—Im my country five pairs of sandals for a native worker can be bought for the same amount.

India.—In India ten cents will provide Christian reading books for a school of sixteen children, or supply tracts for a whole village who never heard of Christ.

Persia.—Oh yes! and a dime in Persia will pay a day's wages of a native teacher, or buy five spellers, or will subscribe for the mission paper for five months.

Brazil.—It costs more to publish our mission paper, but we can furnish it for *three* months for ten cents.

Syria.—It will buy a New Testament in Syria.

All.—And in my country, too!

Syria.—Or will pay for a *year's* subscription to a child's paper, or buy a book containing the year's Sabbath-school lessons.

Turkey.—A child's tuition can be paid for a month in a Turkish school for ten cents.

India.—Two days work on the walls of a church or hospital can be done in India for a dime.

Leader.—I am glad to find that I was mistaken in thinking that a dime was of little account.

Mohammedan.—I have been told that in your country many a ten cent piece is thoughtlessly spent, or worse than wasted: if these were given to mission work, how much more would be accomplished, as it only takes ten dimes to make one dollar.

Persia.—Well a dollar will buy a pair of shoes or material for a coat, for a native worker in Persia!

Brazil.—Four copies of a hymn book can be purchased in Brazil for that amount.

Syria.—In Syria a dollar will support a preacher for a day.

China.—A dollar will keep a native preacher, wife and child, a whole week in my country.

India.—It will also send twenty letters to Mrs. Holliday, or buy a doll for Mary Grace.

Leader.—"In view of all this, doesn't it seem worth while to give, even though we can only spare ten cents? And have you ever thought that ten cents will buy two copies of the WOMEN'S MISSIONARY MAGAZINE?

Japan.—"Across the sea, full many a mile,
From far Japan's sea-girded isle,
I come, O, Christian friends, to plead
My country's dire and urgent need:
Teach us to tear our idols down,
And give unto *your* God the crown."

Brazil.—"Not from the distant Orient I:
Our land lies 'neath your own fair sky.
I plead for help to break the chains that bind,
And life's immortal way to find.
Hark! the wail of heathen nations:
List! the cry comes back again;
With its solemn sad reproaching,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the bread of life;
Haste! oh hasten 'ere we perish,
Send the messengers of life,
Send the gospel faster, swifter,
Ye who dwell in Christian lands;
Reck you not we're dying, dying,
More in number than the sand?
Heed ye not his words, your Master?
Go ye forth to all the world!
Send the gospel faster, faster,
Let its banner be unfurled.
Christian, can you sit in silence
While this cry fills all the air,
Or content yourself with giving
Merely what you well can spare?
Will you make your God a beggar,
When he asks but for his own?
Will you dole him from your treasure
A poor pittance as a loan?
While you dwell in peace and plenty,
Store and basket running o'er,
Will you cast to these poor pleaders
Only crumbs upon your floor?
Can you sleep upon your pillow,
With a heart and soul at rest,
While upon the treacherous billow,
Souls you might have saved are lost?

Egypt.—To-night, you have seen and heard a little from us, your sisters, though we dwell in foreign lands.

You know something of our life—how childhood with its sunny hours and thoughtless pleasures is taken from us, by our being compelled to marry so young. And how we are shut up in our houses and treated as slaves, all pleasure and learning denied us.

How thankful you ought to be for your birth and rearing in this Christian land! You who know so little of the baneful influence of heathenism.

In our land it is hard to keep God's commandments when all around us are telling lies and deceiving. It is not easy to keep from taking another's property or from using money not earned, when everybody encourages one to do it if possible, and calls one clever if

successful.

You who have Christian fathers and mothers, and can trace many generations of God-fearing and God-honoring people as your ancestors, know nothing of the inherited superstitions, nor the idolatrous tendencies of our people. You can scarcely understand the hard lot of mothers of our land who have children that neither love, honor, nor obey them.

Then will you not, you who have been born into the true religion, send that religion to us, that we too may embrace it and may have the hope of a happy life hereafter to cheer us on when this life becomes almost unbearable? You have heard from these sisters what good you can do by giving. Then

"Give as you would if the angels waited at your door;
Give as you would if the morrow found you where all giving is o'er;
Give as you would to the Master, if you met his searching look;
Give as you would, of your substance, if his hand your offering took."

Editorial Department.

NINTH ANNUAL MEETING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH.

THE friendly atmosphere of the City of Brotherly Love had much to do with the opening of the Ninth Annual Meeting of the Women's General Missionary Society, May 10, 8 P. M., 1892, under most pleasant and favorable conditions. The long journey undertaken by some in this "sweet May time" by no means repressed the exuberant spirits or diminished the interest of those who had turned for a short time from "me and mine, and you and your's," for at the end of the journey lay the "city of our expectations," with its generous welcome and hospitality.

Two busy days were filled in the usual manner. These days each year are simply a halt at "high noon" for a grand review of the plans, progressions and completions of the work undertaken and accomplished. Will any say, "This is a waste of time, and money, as well." Much is gained by comparing notes. Each becomes possessor of the other's observation and experience.

Full and excellent reports have been published in our weekly church papers. Time and space will allow here but a very brief resume of the interesting and important proceedings. From the opening session to the close there was no flagging of interest—business moved on quite up to programme time. Visitors from the churches of the city sat through the different sessions with evident pleasure and profit. The address of welcome was hearty and earnest; the response equally so. The President was happy in the subject and manner of her annual address. The report of the Secretary reviews the *whole* work of the year, and fully shows the objects and fields of the Society's work. The Treasurer's report, the pivot on which turns our hopes, and fears, shows an increase of $3,370 over last year to sustain the work and workers in these fields. These reports, with the valuable addresses and papers, will be found in the Annual Report, to be published in the near future This report should be widely circulated and read. It will prevent many mistakes and much correspondence, and will be helpful for reference and information.

The devotional exercises were well attended, and proved an indispensable assistance and refreshment to busy committees and weary officers, and would be much missed by those who carry the responsibilities and do the steady work. These were conducted by those connected with our foreign work, as also those,

who, by abundant experience, have learned to serve the cause at home.

The Thank Offering service always occupies an important place, and was engaged in with devotion and pleasure, especially so when the total was announced to be something over $8,913.16. This means sacrifice for many, a great opportunity that to some will never come again.

It was a late hour Thursday night, May 13, before business and programme was finished and all the good-byes were said. One work, one aim and love for *one Master* draws human hearts closely together, and much must be said and done at the parting. With the benediction by the pastor, in whose beautiful church the details had been arranged with taste and skill for the comfort and convenience of appreciative guests, the society closed one of the most harmonious and successfully conducted meetings of its history. If the "bouquet of the journey is the coming home," 'ere this members of the ninth annual meeting, with bodies and minds rested, weariness gone, are confronted with memories of warm hearts, pleasant homes, widening plans and many earnest prayers for God's blessing.

"May we forget the steps already trod,
And onward, onward press our way."

NOTES AND IMPRESSIONS OF THE ANNUAL MEETING.

The election of officers for the ensuing year resulted in the choice of Mrs. W. H. Vincent, Detroit, President; Mrs. W. T. Meloy, Chicago, 1st Vice President; Mrs. T. B. Stewart, San Francisco, 2nd Vice President; Mrs. Mary W. Porter, Secretary; Miss E. J. Sloan, Treasurer. The Executive Committee consists of Mrs. J. L. McCague, Mrs. J. A. Henderson and Mrs. T. T. Wilson.

Some items from the report of Mrs. Mary W. Porter, Secretary of the General Missionary Society and Women's Board:

There are reported 20,757 members who have contributed the past year: To Foreign Missions, $14,875; Home Missions, $7,679; Freedmen's Mission, $4,119; Church Extension, $3,513; Ministerial Relief, $667; Women's Association Work, (Orphans' Home, Memorial Hospital and Aged People's Home), $2, 445; New material for boxes, $1,313; District work, $7,083; Contingent expenses, $4,104; Total, $45,798; an increase of $3,691. When to this is added 401 packages, valued at $6,917, sent to needy portions of the church, it will be seen that our women have been zealous and active in gifts and good works the past year. The Secretary also reported 51 Presbyterial societies, 888 congregational societies; 1 new presbyterial, and 18 congregational societies organized during the year.

Mrs. H. C. Campbell, Secretary Home Missions, reports the most important transaction being that of the Warm Spring Indians. At Sinemasho a church bell is needed, as the Indians have no clocks or watches. Societies note this. This is a promising field. The sawmill by this time is doubtless ready for use. Rev. Joseph Alter is the missionary at the Indian Agency. There are 99 members, and 96 are Indians.

The thanks of the Magazine committee are hereby tendered to the retiring committee of the Young People's Department for their efficient services the past year, and we welcome as warmly those newly elected to our confidence and help.

There was a great falling off the past year in missionary societies sending boxes to the Freedmen's Mission. Let societies remember this and arrange to send boxes early, before the schools begin in September.

CITY MISSIONS.

The Women's Board pays the salaries of the female city missionaries in advance. Twelve young women have sent their names to the Board for appointments.

Among the interesting incidents at the Thank Offering service were the receipt of $50 from a husband lately bereaved, $1.25 to continue the kid glove fund begun last year, and the sale of a pair of socks knit by an aged sister 92 years old, from which $10 were realized, Mr. Thomas Stinson, of Philadelphia, being the purchaser. At the close of this service all the missionaries present, numbering nine, were most happily introduced to the audience by the President—Dr. and Mrs. Stewart; Rev. and Mrs. Lytle, who had just arrived with their children from India; Miss Anderson, Mrs. Giffin, Miss Smith, Miss Conner and Miss Kyle. Why is it that the voice and presence of the living missionary carries an influence from which one can hardly escape, and kindles readily a missionary spark in other souls?

A new departure. Three new leaflets have recently been issued by the Literature Committee, and a number have been purchased from other denominations. Secretaries are urged to promptly send for these to Mrs. E. J. McPherson, Swissvale, Pa.

Although several extra pages are printed in the MAGAZINE this month, it has been found necessary to omit until the August number several society reports.

During the meeting the question was asked a member of the MAGAZINE committee, "How is it you wish the reports of presbyterial societies prepared so as to favor all and publish these reports when fresh?" Upon being told they should be abbreviated very much, the questioner replied, 'Oh, yes, you just want the *bare bones*,—that is the point exactly."

Any one who may have come to the meeting with the idea that the Women's Society was anxious to assert its "independence" must have had her mind disabused of it. At the close of the discussion as to the relation of the Women's Board to the other boards of the church, warmest expressions of loyalty were used and a vote taken approving the action of the Women's Board in agreeing to the recommendations of the Assembly.

At the close of this year the society will have entered upon its decennial, and the desire was expressed to make it a special era in its history. Since the real work is so largely done in the local societies, it is necessary that they be inspired with new life and vigor. To this end it is proposed that each member bring into the society one new member and that one cent a day extra be contributed, which amount will reach more than $75,000. We surely have great reason for thanksgiving and joy for what God has enabled the society to do in this mission work, and as we observe this year as a way mark, shall we not render Him *tribute* of our *time*, our *effort*, our *money*, and our *prayers*?

We express the hope that our MAGAZINE will share in the onward movement and that the subscription will be doubled. This can be done in the same line, each subscriber soliciting one more. It needs only the hearty efforts of all our friends to make the coming year a year of rejoicing, not only to our beloved church, but to the Lord Jesus Christ himself, as he sees the progress of his kingdom on the earth.

The Mission church of Altoona has taken a step in the right direction by sending their first list of seven subscribers for MISSIONARY MAGAZINE.

IMPRESSIONS OF THE ANNUAL MEETING, BY RETURNED MISSIONARIES.

PHILADELPHIA, May 12, 1892.

I have been impressed, and most favorably too, by the wondrous progress made in women's work for women in this our native land.

There is no land the sun shines upon where women have as much to thank God for as in this our own well favored land of America. The contrast between the condition of women in gospel and in heathen and Mohammedan lands is very great indeed. God speed the good work being done in our own land. In all the various departments, more and more do we realize that the work is all one. "*The field is the world.*"

In our foreign mission work education is a power for softening the prejudices of the masses against Christianity *Evangelistic work, the native ministry, hareem visitation, missionary societies (native)* are all doing their part to bring about the fulfillment of God's good word of promise, "Egypt shall know the Lord, and the Lord shall be known to the Egyptians."

Most gladly do I pen the statement that attendance upon the sessions of this convention have been an inspiration to me. Yours in the work,

HARRIET M. CONNER.

The harmony which exists between the Women's Missionary Association and the Boards.

The advancement that has been made since the organization of the Women's Board.

One missionary was very much impressed by the khama food.

The determination of the women to do and accomplish for Christ in all the departments of church work.

The extent and variety of women's work.

The business-like and womanly way in which work was done.

EMMA DEAN ANDERSON.

$75,000 FROM THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH.

TO THE 20,712 MEMBERS OF THE CONGREGATIONAL W. M. S. OF THE UNITED PRESBYTERIAN CHURCH.

At the late meeting of the Women's General Missionary Society, in Philadelphia, the following resolution was enthusiastically adopted, and instructions were given to have it published in the church papers and the WOMEN'S MAGAZINE, in order that the members of the congregational missionary societies and the women of the church in general should begin promptly to act upon the suggestions contained in the resolution:

Resolved, That, in special recognition of the guiding hand of our heavenly Father, during the past nine years of our organization as a Women's General Missionary Society, and that we may do still greater things for Christ and his cause in the future, we do hereby pledge ourselves during our decennial (tenth) year to make a definite increase in membership and contributions:

First, By each member of our congregational societies trying, early in the year, to secure one new member to the society.

Second, That each one of our present membership---numbering 20,712---make an effort to contribute at least one extra penny a day toward a tenth anniversary thank-offering of $75,000 to the general mission work of the church.

The Literature Committee, composed of Mrs. W. J. Reid, Mrs. Mary Clokey Porter, Mrs. E. M. Hill, and Mrs. E. J. McPherson, was instructed to secure

mite-boxes at once, and send, *without charge*, to the president of every society in the church, urging that a mite box be given to each member of her society, and to such other members of the congregation—old and young—who will promise to try to place therein at least one extra penny a day for one year beginning with May 1, 1892, this sum to be given toward a Thank-Offering on the tenth anniversary of the Women's General Missionary Society, to be held in Omaha, Nebraska, May, 1893.

Your committee herewith report that the mite-boxes have been ordered, but cannot be ready to send out for four or five weeks.

Let every woman of our Church begin now to save her pennies, so that when the boxes are received, the number of pennies waiting to be placed therein shall equal the number of days intervening from May 1. On the back of each box will be a calendar, by means of which a record can be kept, checking off one day for each penny deposited. If there is one woman or member of a mission band unwilling, *for any cause*, to undertake the "extra penny a day" plan for the entire year, let the plan be used for a shorter period of time, and give as able—*but let no one refuse to accept of the mite-box*. It may carry with it an unseen blessing into the home, or into the life of the receiver, which God might otherwise withhold.

We trust God will direct this new plan of work for the extension of his kingdom, and that each day will bring from every woman of our entire Church an extra penny and a prayer offering upon his altar; and that both gifts and prayers may impart a reflex blessing upon all who may enter this daily work for the Master.

"Thou shalt offer day by day continually" (Exodus 29:38).

COMMITTEE.

May 19, 1892.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT WOMEN'S BOARD.

Regular meeting held Tuesday, May 3rd, was presided over in the absence of the President by 1st Vice President, Mrs. E. J. McPherson, prayer by Mrs. Campbell. Treasurer reports receipts to the 15th day of April, $8,799.87. The entire amount for the hospital in India has been paid. Foreign Secretary reports the appointment of Miss Jamison, of Bloomingdale, Ohio, as one of the missionaries to Egypt. Arrangements are in progress for the appointment of another.

Dr. Johnston, of India, says government distillery property has passed into their hands at a rental of $4 a year, and it now neither looks nor smells like a distillery. They have arranged it to suit the purpose for which it was secured—hospital work. Secretary reports encouragingly of the work at large.

Freedmen Secretary gives balance from sale of garments at Henderson, N. C. Dr. Fulton outlines a plan for teaching cooking and sewing at this place and it was decided by the Board to try the experiment. Report received from Mrs. Cloud, Miller's Ferry, Ala. Letter from Miss Wallace, traveling with Mrs. Scott, of Miller's Ferry, Ala., a former pupil at Knoxville College. She reports the greatest interest taken in their meetings and thinks the plan of creating greater interest in the Freedmen a success. The greatest kindness has been shown them, and flattering notices have been published in local papers regarding their

meetings. Annual reports received. Miss Dennison reports 164 visits. Home secretary reports from Miss L. W. Johnston; gives account of their thank-offering meeting; between 50 and 60 persons present; made 56 calls this month.

Miss Pollock laboring in Westmoreland Presbytery reports the work discontinued for the present. Miss Eliza W. Black, bible reader, Warm Spring Indians, arrived at that mission April 18, 1892. Kansas Pres. makes application for woman home missionary. An all day meeting will be held Saturday, May 7th, to hear and take action upon the reports prepared by the several secretaries of the work of the Board for year ending, April 15, 1892, 1st hour to be set apart to devotional exercises. In Freedman's report of 1 st month the average attendance was not complete, the report gives average attendance in 2 primary rooms 43. Intermediate 46, making a total of 49. Adjournment to meet Saturday, May 7th, 1892.

MARY W. PORTER,
Secretary W. B.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

The following statements are worthy of attention:

FUNDS—For the work of the year ending April 30, 1892, the last General Assembly appropriated $115,000. During the year,

THE RECEIPTS—Have been balance, May 1, 1891, $1,820 87. Receipts from Presbyteries, 55,132 52; Individuals, 20,003 91; Legacies, 17,000; Women's Auxiliary Board, 11,628 40; Sabbath-schools, 4,342 90; Interest, 1,866 89; Gibson Trust Fund, 1,500; Ladies Missionary Societies, 1,341 40. Total $114,-636 89.

EXPENDITURES.—To India, $48,000; Egypt, 48,000; Traveling account. 5,342 12, Salaries in this country, 4,645 26; Gibson Trust Fund, 1,500; Outfits, 1,300; Children in this country, 1,000; Printing and mailing Reports, Abstracts, &c., 948 04; Interest, 465 12; Freight, 94 07; Legal expenses, 64 96; Legacy returned, 46; Expense account, 169 01.

GENERAL SUMMARY.—Missions, India and Egypt Stations, 207; Foreign missionaries, 30 (women: wives, 24: unmarried, 26), medical, 3, total, 83; Native, ordained 24, licentiates and theological students, 33, other workers, 461, total natives, 518, total foreign and native, 601; Churches, 41; Communicants, 10,465; Increase by profession during the year, 947; Baptisms, 1,289; Schools, 253; Pupils, 10,886; Sabbath-schools, 241; Pupils, 9,751; Books, 5,000 volumes; sold 38,826; Scriptures, 13,281; Contributions, $8,078; for books, schools, and other purposes, $30,511.

MISSIONARIES.—The laborers in each of our Missons are generally in an improved state and are encouraged in their work. Rev. Dr. McKee takes the place of Dr. Stewart in charge of the Training Institute at Sialkot, India. Dr. Harvey has returned to Cairo, Egypt, from his missionary tour and labors up the Nile, and has resumed his labors in connection with the native church and other mission work in that city.

Within the last few days several of our missionary brethren have returned for a time to us, Rev. Dr. Stewart landing in New York from the City of Berlin on Saturday, the 7th inst., Rev. T. J. Finney, from the Servia, on the 8th, and Rev. D. S. Lytle, from the Arizona, on the 9th. These brethren are accompanied by their families, and are all, we believe, delegates to the approaching General Assembly. They have all been in the Missions the usual time and are in need, for themselves and their families, of a rest and change.

THE WOMEN'S MISSIONARY CONVENTION.—As we are writing this statement, the members of the Women's Missionary Convention of our United Presbyterian Church are gathering in this city for their annual meeting. A large attendance is expected and a meeting of very deep interest. Various subjects of importance will be considered, and impressions may be made which, it is hoped, will be widely felt for good. An encouraging feature of the program is the large provision that is made for prayer and devotional exercises. All the Boards of the Church will be represented in the exercises of the Convention. Just at this time also it occurs that Mrs. Dr. Stewart and Mrs. D. S. Lytle are home from India, and Mrs. J. Kelly Giffen and Misses M. A. Smith, E. O. Kyle and H. M. Conner, from Egypt, several of whom are delegates and all of whom are expected to attend the Convention. Mrs. Finney is unavoidably prevented.

The General Reports have come in from each of our Missions, and they are fuller and of even deeper interest than usual. They come from each district and department of the work, and when they are grouped together and published, as they will be at an early day, after the meeting of the Assembly, in the Annual Report of the Board, they will be found of special interest and, it is hoped, will be widely read.

Thanks are now due to God for all the tokens of his favor during another year—a year of great opportunities and of solemn responsibilities—and a year of enlarged blessing.

J. B. DALES, Cor. Sec.
Philadelphia, May 10, 1822.

PRAISE AND THANKSGIVING SERVICE.

There was once an auxiliary, dutiful and praise worthy, inasmuch as it never failed to promptly forward its quarterly dues and maintained its monthly meetings in the face of many discouragements, which for years declared itself unable to hold a public meeting, except as some women from abroad could be obtained to make an address. The timid president felt sure voice and limbs would fail her should she attempt to preside. Secretary and treasurer each knew it to be an impossibility to stand upon the church platform and read an annual report. The singing was not an insurmountable obstacle; but the prayer—ah! who could be expected to offer that in the presence of a listening congregation? So this fainthearted society yearly crowded one more into the overplus of church suppers, and gave the proceeds as their thank offerings. But one happy March its members experienced a spasm of courage,—no, surely it was a wave of greater faith and consecration,—and they resolved upon a bolder plan. By

payment of her expenses a former pastor's wife was secured for the address. A Sabbath school class of half a dozen girls, who had organized to support an orphan in China, furnished one member to report their work, another to give a recitation, while the remaining four manned the collection basket. Each officer bravely, though with quaking heart, assumed her special duty, while other members, with pencil and paper, passed through the audience, taking the names of new members and of subscribers to the MISSIONARY MAGAZINE. The result was a delight as well as a surprise: more than twice the amount raised by the usual supper, the diffident body of the church interested and informed concerning the work, while the auxiliary itself had gained new grace. The following year one of its members consented to prepare a paper, and aside from a few remarks from the pastor this formerly incapable auxiliary carried out unaided an instructive programme, thereby retaining the entire collection, which proved a goodly thank-offering. "Commit thy way unto the Lord; trust also in Him, and he shall bring it to pass."—Ex.

ALLEGHENY PRESBYTERIAL MISSIONARY SOCIETY.

The society held its annual meeting in the Sixth church, Allegheny, on the afternoon and evening of April 14. Seventy-one delegates were present from forty-one societies. The nine societies unrepresented were, without exception, either distant ones or mission bands. Devotional exercises were engaged in at the opening of each session, and were conducted by the president, Mrs. Agnes F. McDonald, in the afternoon, and Mrs. E. S. McKitrick in the evening. The reports of the delegates and of the treasurer, Mrs. Paden, showed an increasing interest in missionary and benevolent work. Mrs. Paden reported having received $2,316.96 and disbursed $1,997.75.

Much enthusiasm was awakened by the report of Mrs. N. Wylie Stevenson, presbyterial agent of the WOMEN'S MAGAZINE, that, so far as we know, our presbytery has the "banner congregation" of the whole Church—Springdale, where every family takes a copy of the MAGAZINE. West Bellevue follows close in the race for this distinction; the MAGAZINE is in every family there but five. In the presbytery 345 copies are now taken. Local societies are urged to have agents, who shall make it their business to work up an interest in this publication. Mrs. Stevenson recommended that each local society subscribe for four or five copies for free circulation among those who cannot afford to subscribe. The report of the presbyterial manager of Women's Association work, showed all the institutions to be enjoying the favor of God, and consequently, of men.

With a view to hearing the reports of delegates to the General Convention while their subjects are fresh, the society voted to hold a special meeting on the second Thursday of June, at the Fourth church, Allegheny. Delegates to the convention were assigned subjects on which to report to the society.

Mrs. W. J. Reid, Foreign Mission secretary, was present by request, and made a stirring appeal in behalf of heathen women, which was so much appreciated by the members that they returned Mrs. Reid a vote of thanks, and requested that the paper might be published in leaflet form. Mrs. Reid asked that, when Miss Conner should return to Egypt, she might be furnished with a box of materials for industrial and fancy work, with which to attract the interest of native girls and women.

The reports of votes on the Omaha memorial was read—6 societies favoring, 21 opposing, 28 not voting. The vote of the presbyterial society was made unanimous against the memorial, and the delegates were instructed so to report to the General Society, and also to recommend to it for consideration the article by Mrs. W. J. Reid, which appeared in the *United Presbyterian*, March 24.

The election of officers for the next year resulted as follows: Pres., Mrs. N. Wylie Stevenson; Vice-Pres., Mrs. T. D. Mellon; Treas., Mrs. George M. Paden; Cor. Sec., Mrs. B. F. Leitch; Rec. Sec., Miss Jennie B. Wallace; Presbyterial Manager of Association Work, Miss Kathleen Anderson; Presbyterial Agent of WOMEN'S MAGAZINE, Mrs. T. D. Mellon.

The question box, which was opened in the afternoon by Mrs. B. F. Leitch, contained such pertinent and important questions that it was a matter of regret to all that the time for their discussion was so short.

A beautiful thank-offering service, consisting of singing and responsive readings, was conducted by Mrs. J. J. Porter in the evening. The offerings, which amounted to $880.43, were laid on the table while an anthem was being sung by the quartette, which gave acceptable assistance during the whole of the evening.

Dr. C. Jane Vincent's address on Freedmen's Missions gave a fresh idea of the discouragements, as well as the encouragements, of work among the colored people. At least one new industrial teacher and a teacher of cooking are badly needed by our schools.

It was regretted by all that Mrs. H. C. Campbell was prevented from being present to address the meeting, but she sent a very interesting letter from Miss Johnson, the society's missionary in South Omaha, Neb. A liberal donation from the Board of Church Extension to this mission has been supplemented by gifts from various sources, and the mission now has a lot and neat frame building, free from debt. It expects to give $100, next year, towards the salary of the missionary, Rev. J. F. Ross, who has just begun his work there.

Miss Harriet Conner gave an interesting talk on "Missionary Life in Egypt," illustrated in pantomine.

The meeting was closed with prayer and the benediction by the Rev. D. F. McGill. It should be mentioned that the evening collection amounted to $20.64.

JENNIE B. WALLACE, Rec. Sec.

REPORT OF PRESBYTERIAL W. M. S. of WESTMORELAND.

The W. M. S. of Westmoreland Presbytery met, April 21, at 1:30 a. m. at Mt. Pleasant, Pa. After devotional exercises conducted by the President, Mrs. M. J. Stevenson, of Stewart's Station, thirty five delegates responded to roll call. Reports of local societies and the Treasurer, Mrs. Watt, were very encouraging. Mrs. Watt felt obliged to give up her office and gave a summary of the ten years which she has been treasurer.

Ten years ago next September this society was organized and held its first meeting in Mt. Pleasant. The amount received during the first five years was $234.80; during the last five, $5834.80. The increase in the contributions of the last five years over the first five was so great it was thought worthy of notice in our report.

The report of Miss Clara Henning, Pres. Manager of Woman's Association, showed all the institutions to be prospering. Our Home Missionary, Miss Anna Pollock, reported work done in Leechburg, Connellsville and Greensburg. The vote on the Omaha memorial was in favor of the annual meeting. The society thought if the minutes of the W. G. M. S. were printed in pamphlet form it would be more satisfactory.

The following officers were elected for the ensuing year: president, Mrs. J. H. Gibson, Connells-

ville; vice presidents, Mrs. A. J. Young, McKeesport; Mrs. Jos Copeland, Scottdale; Mrs. Dr. Long, Circleville; recording secretary, Miss L. M. Patterson, 532 Petty street, McKeesport; corresponding secretary, Mrs. W. S. Stewart, Braddock; Pres. Manager Women's Association, Miss Clara Henning, Braddock. Evening session opened by Mrs. Gibson. As Dr. C. Jane Vincent could not be present, her very interesting paper on "Freedman's Missions" was read by Mrs. T. S. Stewart.

The report and letter of our foreign missionary, Mrs. Dr. S. E. Johnson, of India, showed wonderful prosperity in her treatment of both body and soul. In the absence of Mrs. A W. Lytle, Mrs. T. S. Stewart conducted the Thank-offering, $235.

The invitation to meet at Stewart's Station, September 15, was accepted. Resolutions were adopted thanking God for his goodness and his care over us during the past year; for sparing the lives of our missionaries, and for the prosperity attending their labors; urging the necessity of increasing our efforts in the cause of temperance; thanking the retiring officers for their faithful work during the past year; and the people of Mt Pleasant congregation for their kind entertainment.

IDOLETTE GARVIN, Sec. Pro. Tem.

THE WOMEN'S MISSIONARY SOCIETY OF XENIA PRESBYTERY.

Was held in Greenfield, Ohio, on April seventh and eighth, 1892, and added another to the series of annual meetimgs that hav e done so much to stimulate and strengthen the women of the United Presbyterian church in their work for the cause of missions.

Each session of the meeting was opened with devotions, and the time thus spent was full of spiritual refreshment and instruction.

Mrs. H. P. Jackson, of Greenfield, welcomed delegates and visitors, and Mrs. George Moore, of Xenia, responded. The very cordial greetings from the Methodist, Presbyterian and Baptist churches were responded to by the President, Mrs. J. B. Carruthers, of Xenia. Address of welcome, greetings, and responses all breathed a spirit of good-fellowship and unity of purpose.

Mrs. Hibben, of Xenia, delegate to last year's W. G. M. S. gave a very interesting account of that meeting.

The children of Greenfield Sabbath-school gave an exercise composed of songs, recitations, seed-sowing, and gathering of sheaves, that, while it taught the children, impressively conveyed a lesson to those of maturer years.

The Thank-offering service was conducted by Mrs. Dr. Carson, of Xenia. Amount $286.

Miss Ella O. Kyle, missionary to Egypt, addressed the convention. Her theme was the manner of conducting the girls' school in Asyoot, Egypt, with which she is connected. Nothing could more forcibly show the need of Christian teaching than Miss Kyle's statements. The self-denial of the missionaries should stimulate us to give not only of our abundance, but to make sacrifices to help sustain so grand a work.

A most excellent paper upon "The Women of the Apostolic church," written by Mrs. Belle McD. Patterson, was in her unavoidable absence read by the Secretary.

A discussion, subject, "Why should Christians be Soul-winners ?" closed the program. The subject was discussed in conversational style, each person giving a reason why Christians should try to win souls for Christ. At the close, the leader reviewed the reasons that had been presented, and with a few words of encouragement linked the first reason with the last, "the glorious privilage of being a co-worker with Christ to promote God's glory." The delegates elected to the W. G. M. S. were: principals, Mrs. J. B. Carruthers, Xenia, O., Mrs. H. P. Jackson, Greenfield, Ohio; alternates, Mrs. J. Harvey Jobe, and Mrs. Archie Anderson, Xenia.

The meeting was pronounced a most profitable one. The attendance was large. Reluctant goodbyes were said to the hospitable people of Greenfield, who had done so much for our comfort and pleasure.

SECRETARY.

KANSAS CITY PRESBYTERY, W. M. S.

The society convened in the United Presbyterian church, Topeka, April 5 and 6. The presiding officer was Mrs. Rev. R. H. Barnes, of Olatha. The devotional exercises were led by Mrs. M. F. McKirahan. The societies of the Presbytery were represented by twelve delegates and visitors from other societies. Among our visitors were Mrs. Speer of Olatha, Mrs. Bovard, Kan. City, Mrs. Rev. Dill, of the Associate Reformed church, Topeka, Rev. Gillespie of Leavenworth, and Miss Eva Shontz, Tarkio, Mo. Very encouraging reports were read from the different societies.

The evening session was opened by a praise-service led by the Topeka choir. Address of welcome from Mrs. Shaw was responded to by Mrs. M. J. Gilmore, followed by the address of the president Mrs. Barnes. In the morning the devotional exercises were led by Mrs. Barns, subject, "The Sabbath," Paper "Lord what wilt thou have me to do?" by Mrs. Hammond; Paper "Cold Waves" by Mrs. Smart. The following officers were elected: pres., Mrs. J. R. Thompson, Topeka; vice president, Mrs. Dickey, Dennison; and Mrs. Parks, sec., Kan. City; rec. sec., Miss McQuiston, Lawrence; cor. sec., Mrs. Dr. Lindsay, Topeka; Treas., Miss Aletha Carithers, Winchester.

Afternoon session opened with devotional exercises led by Mrs. J. P. Colvin. Paper "Best method of increasing Missionary Intelligence" by Miss Vancost; "The Christian life a life of service" by Miss Carithers; "Common place service" prepared by Mrs. McClellan. The Omaha Memorial was discussed, and the expression of the society was given in favor of the annual meeting. The society was of the opinion that the minutes published in pamphlet form would be more acceptable. The Presbyterial Society desired to join with the young people in supporting a regular lady missionary to labor within the bounds of our presbytery and thereby pledged itself to the amount of $100.00.

The exercises closed Wednesday evening with an address by Rev. Gillespie on "Women's work" followed by two recitations by Miss Eva Shontz. Appropriate resolutions were passed, and this closed a most enjoyable and profitable meeting of the society.

SECRETARY.

The annual meeting of the Women's Missionary Association, of New York Presbytery, was held in the East 119th street U. P. church, New York City, April 22, 1892. Societies were all represented; except two reports from local societies all were encouraging and gave evidence of work taken up in various spheres. The Association has decided to help support a missionary to Egypt. The amount of money reported, raised during the year is $554. Of this amount $110 has been given to foreign missions, $55 to home missions, $30 to Freedmen's missions; the remainder distributed in women's association and district work. The Thank-offering amounted to $120, and is to be devoted, as a supplement to the amount decided upon by the association towards the partial support of the missionary to Egypt. The committee on nominations made its report, with result as follows: President, Mrs. J. A. Shaw; vice president, Mrs. A. S. Biddle. Mrs. D. Collins; recording secretary. Miss M. M. Cook; corresponding secretary, Miss E. Crawford; treasurer, Mrs. J. A. Edmiston.

Delegates to next Women's General Missionary Society, 1st principal, Mrs. J. A. Shaw; 2nd, Miss S. C. Patterson; 1st alternate, Miss E. Kennedy; 2nd, Mrs. L. Collins. Adjourned to meet in Summit Avenue U. P. church, Jersey City Heights, in October, 1892. SEC'Y.

The Women's Missionary Society of Beaver Valley Presbytery met in the 1st United Presbyterian church, New Castle, April 14th, and held a very profitable meeting. Society met at 10 a. m. Devotional Ex., conducted by Mrs. A. P. Hutchison, after which the roll was called. 38 delegates representing 22 societies were present. Minutes of last meeting read and approved. Report of Secretary and Treasurer read and accepted. 1:30 p. m., a promise service conducted by Mrs. Arbuthuat, in which many beautiful promises were given to all who are faithful in the Master's cause. Miss Rebecca Brown of the 1st church gave delegates and visitors a hearty welcome; response by Mrs. Gilmore, of Bethel. Dinner and supper being served in the church gave delegates an opportunity of spending a very pleasant hour together. Mrs. A. B. Telford gave her report as Magazine agent and urged that every one do what they can to increase the number of subscribers. The Presbyterial agent of the Orphans' Home being absent, Miss Harper spoke of the work done by Mrs. Long. A discussion on reflex influence of Missionary work. Miss Duff, who was to open this subject, being absent, her paper was read by Mrs. Winegart. A number of persons joined in the discussion. Election of officers for next year resulted as follows: President, Miss Mary Harper; 1st Vice President, Mrs. Rev. Harper; 2nd, Mrs. Rev. Telford; Rec. Sec. Mrs. H. J. Blevins; Cor. Sec., Miss Rebecca Brown; Treasurer, Mrs. W. N. Aiken; Manager Orphans' Home, Mrs. J. F. Mitchell; Magazine agent, Mrs. Rev. Telford.

Miss Emma D. Anderson read two letters from our missionary, Miss Josephine L. White, of India. The Omaha Memorial was voted on. A very large majority voted against any change for the present. Committee on resolutions reported and report accepted. 7:30 p. m. Devotional exercises conducted by Mrs. McFate. Society voted to send Miss Anderson as delegate to the General Meeting in Philadelphia. Two recitations were given by members of the 1st church band, Miss Mattie Elliot and Miss Mira Moore. The Thank-offering service was very interesting and we hope profitable, conducted by Mrs. Rev. Harper. As the roll was called each society came forward and presented their offering which amounted to $235.43. Miss Emma D. Anderson, returned missionary from India, gave a very interesting address, and any who can secure her service would be well repaid. It being fifteen years in April since the first society was organized in Beaver Valley Presbytery in the first church, New Castle, and the September following the Presbyterial Society being organized, Mrs. W. N. Aiken, the first President, was asked to prepare a paper for this meeting. Her subject was "Looking back over fifteen years" giving a history and a memorial of the Society, giving the number of our workers who have been called to their reward on high. The paper was very interesting throughout.

Dr. R. A. Brown, who has always been interested in our work, spoke of the work that has been done by the women of our church, both in the home and foreign field. After thanking the good people of the 1st church for their very bountiful hospitably, society adjourned to meet at Center in September.

MRS. H. J. BLEVINS, Sec.

The W. P. M. S., of Sidney Presbytery met at Kenton, April 5, at two o'clock. Nineteen delegates responded to roll call. Greetings were extended from sister churches. Reports encouraging. The programme was as follows:

Recitation, Miss Anna Wallace, Subject, "Christ's last Commission to His Desciples." Miss Rosa Sloan conducted a Bible reading on the subject of "Thanksgiving." In the evening Mrs. Moore gave a cordial address of welcome, to which Miss McAra responded. Miss Lida Miller read a paper, "Showers of Blessing," followed by a recitation, "Ezra, me and the Boards," by Miss McArthur.

The Thank-offering service was conducted by our efficient president, Mrs. Sharp, who read an excellent paper entitled, "And forget not all His Benefits" after which all sang joyfully, "O come into his courts and bring an offering with you." The societies then presented their offerings, repeating appropriate verses of scripture. Offering amounted to $149.

Wednesday morning papers were read as follows: Miss Robb, "Progress of Christian Missions," Mrs. Robinson, "The Christian for the times"; Mrs. Curry, "Looking Forward." These, papers were very instructive and showed careful thought and research.

Election of officers resulted as follows; president, Mrs. M. P. Robb, Sidney; vice president, Miss Lizzie Waddle, Kenton; rec. sec. Mrs. Alice Curry, Huntsville; cor. sec., Mrs Maud Moore, Kenton; treasurer, Miss Lizzie E. Allison, Findlay. Mrs. Curry was elected delegate to the W. G. M. S. and Mrs. Oldham, alternate. The society voted against Synodical meetings. Miss. McArthur recited, "The Jiners," a splendid burlesque on secret orders. Resolutions were adopted, thanking God for his goodness and protecting care in the past; devoting of ourselves anew for the work; urging the necessity of training children in mission work; commending the Magazine to societies and requesting special effort in a larger circulation; petitioning the commissioners of the Worlds Fair, also senators Sherman and Brice, asking that the gates be closed on the Sabbath, that no liquor be sold on the ground, and thanking the good people of Kenton for their kind entertainment and thankful care. A rising vote of thanks was extended to the retiring officers for their earnest and faithful work during the past four years. Amount contributed during the year, $1647; No of Societies, 16; No of members, 372; No of Magazines taken, 102.

MYNTA KERR, Rec. Sec.

Programme of the 13th Annual Meeting of the Women's Missionary Society, of the Mansfield Presbytery to be held in Mansfield, O., June 28th, 1892.

TUESDAY, JUNE 28TH, 2 P. M.

Devotional Exercises — Subject, "The Holy Spirit," conducted by the President; Organization; Social Time.

7:30 P. M.—Psalm; Prayer; Psalm; Address of Welcome—Mansfield; Response—Iberia; Psalm; President's Address; Performance—Mission Band of Mansfield; Address—Rev. T. J. Finney, of Egypt; Appointment of Committees; Psalm.

WEDNESDAY, 9 A. M.

Devotional exercises, led by Ontario; Business; Reading of Minutes; Reports of Societies and Treasurer's report; Exercises by delegates from Children's Bands; Conference, "How can we make our societies more effective"—(*a*) Intellectually—Tiro; (*b*) Socially—Y. L. M. B. of Mansfield; (*c*) Spiritually — Savannah; General Conference; Paper, "Responsibility of not doing"—Y. L. M. B. of Wooster; Report of W. G. M. S.; Psalm.

Afternoon.—Devotional exercises, led by Fredericksburg; Missionary Talk—Mrs. T. J. Finney; Missionary Correspondence; Paper, "Columbian Exposition, Temperance and the Sabbath"—Utica; Paper, "Privilege and duty of United Presbyter-

ian women in Church work"—Millersburg; Paper, "Dangers to our distinctive principles through multiplicity of organization"—Wooster; Business; Report of Committees; Election of Officers, etc.; Parting words by delegates; Psalm; Benediction.

Miss Eliza B. Wallace, of Knoxville College, is expected to be present to address the meeting.

SHE HATH DONE WHAT SHE COULD.

Sarah McKee Pinkerton has gone to her reward. Doubtless some of the older readers of the MAGAZINE will remember Sarah McKee as one who went out from the Milroy congregation, Ind., in the fall of '63, to work for the Master in our Mission at Nashville, Tenn. The field of work was reached by boat from Cincinnati, occupying ten days in which Sarah McKee lived out a missionary spirit, as she was giving tracts and talking of the "one thing needful" to those who were only living for the present. Entering upon the work for which she was sent she was ready at all seasons to do with her might what her hand found to do. Earnest and conscientious she made her mark upon the school. She and the writer for months taught together in a church, having separate classes but uniting in general instruction. Her Christian example and fellowship was very helpful, and the memory is ever gratefully cherished. God had given her a voice of melody, which she consecrated to His service. Standing before the school, which was a congregation of childhood, youth and old age, she taught them to sing God's songs. Often in our rounds through dirty alleys and byways, out from a hovel would come the sweet strains, "The Lord's My Shepherd," "How blest the man." As God's word does not return unto Him void, eternity alone will reveal the good she did in that one way. Her consecrated voice was helpful also to the superintendent in the house prayer meetings and preaching services. By the sick and dying bed she used this gift, singing consolation into the soul with God's own words. Of her it can be said she was faithful.

Vivid is the memory of a crowded, dingy basement. In one corner "Miss McKee's" class, men and women hungering for the Word with eyes intent upon their teacher, standing before them beautified in her love and earnestness, seeking to make clear to their minds, and impress upon their hearts the truth. In outside work she was no laggard, visiting the thrifty ones in their neat homes and the poorest of the poor in garret and cellar, reading and praying with the sick and aged, giving aid in hospitals and visiting and teaching in "contraband camps." In the home cheerful and sympathetic, remembering the injunction, Bear ye one another's burdens. "Blessed are ye that sow beside all waters," can be written of her work in those early days in the mission. Can we not believe that she has met in the home above many whom she helped in their homeless dayshere? O. W. S.

In memory of Mrs. Margaret Robertson, who died December 27, 1891.

The Women's Missionary Society of the 1st United Presbyterian church, of Washington, Iowa, desire to express their appreciation of Mrs. Robertson's Christian worth, and also their gratitude to Our Heavenly Father for her living testimony of quiet but firm faith in her religion, which brightened and grew more triumphant when she saw the "end approaching," so that her last words wafted back to dear ones about her were, "All is well." BY ORDER OF SOCIETY.

Our Missionary Society of Aledo, Illinois, has recently lost by death three of our oldest, most earnest and efficient members—Mrs. Ellen Sherriff, Mrs. Nancy McFarland, and her sister, Miss Janett Hume. They were all faithful in the discharge of every Christian duty, and their loss is felt, not only by our society, but by the congregation and by our whole community. These deaths, occurring near together and without long sickness bring a special and solemn warning to friends and to us as a society to be diligent in our work, and also ready to lay it down at the Master's call.

MISS LINDA CARNAHAN,
MRS. D. R. JOHNSTON. } Com.

Died, March 6, 1892, Mrs. Mary Craig, aged 80 years. Mrs. Craig had been a consistent member of her beloved church from early life, and heartily enjoyed her church privileges. No weather so stormy as to keep her at home while strength remained. The father was kind in permitting her to be in her pew the last Sabbath on earth.

Resolutions by the W. M. S. of Grove City, U. P. church, on the death of Mrs. Mary Craig. WHEREAS it has pleased our Heavenly Father to remove from us by death our beloved co-worker.

Resolved, That in her death we deeply feel our loss, yet we bow in humble submission to his will, knowing that he doeth all things well.

May we recognize in this bereavement a call to renewed earnestness in God's service. It is no meaningless testimony we bear when we say that this society has lost one of its most faithful and devoted members, one who, though weakened by age, was always in her place when strength at all permitted. May we strive to imitate her example and not grow weary in well-doing.

We extend our sympathy to her aged sister who had been her life long companion, and now left so lonely. Also to her other bereaved friends. We commend them to the loving Savior who cared for the sorrowing.

MRS. W. J. HARSHAW,
MRS. S. C. DODDS, } Com.

Resolutions by the Grand Avenue United Presbyterian L. M. S. on the death of our beloved sister, Miss Lizzie Johnston. Whereas in view of the loss we have sustained by her removal and of the still heavier loss sustained by those who were nearest and dearest to her, be it

Resolved, That it is a just tribute to her memory to say that in regretting her departure from our midst we mourn for one of our most devoted workers and one who had the respect and confidence of all who knew her; that we sincerely sympathize with the bereaved family on the dispensation with which it has pleased Divine Providence to afflict, and commend them for consolation to Him who orders all things for the best, and whose chastisements are meant in mercy; that this heartfelt testimonial of our sympathy and sorrow be forwarded to the family and the United Presbyterian, also to the MISSIONARY MAGAZINE.

The members of the Home Missionary Society of the First United Presbyterian church, Allegheny, record with sorrow the death of Mrs. Samuel Watson, a loved friend and fellow worker: one who was ever ready for every good word and work, and loving service. In the midst of usefulness, she was suddenly summoned from time to eternity.

We who remain are admonished "to work while it is day, knowing that the night of death cometh, in which no man can work."

To the bereaved family we would tender our heart-felt sympathy, and commend them to her loving Saviour, in full confidence that it can be said of her, "Blessed are the dead who die in the Lord, yea, saith the Spirit, they do rest from their labors and their works do follow them."

COMMITTEE.

PROCEEDINGS

—OF THE—

NINTH ANNUAL CONVENTION

—OF THE—

WOMEN'S

General Missionary Society

—OF THE—

United Presbyterian Church of North America,

—HELD IN THE—

8th United Presbyterian Church, Philadelphia

MAY 11-13, 1892.

XENIA, OHIO:
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MISS MAME R. MARTIN..... "
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EGYPT.

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MISS MARY A. FRAZIER..... " "
REV. ANDREW WATSON, D. D ...CAIRO "
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